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Calvinist Contact

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Revenue Canada not allowed to act arbitrarily

Bert Witvoet

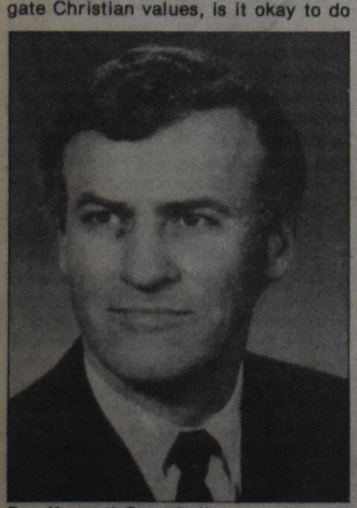
The Federal Court of Canada ruled on Wednesday, November 17, that Renaissance International retain the tax-exempt status, even though Revenue Canada had earlier decided to lift it. The status allows Renaissance International, an organization that describes itself as standing for "faith, family and freedom," exemption from paying income tax as well as the right to issue charitable donation receipts to donors.

Revenue Canada moved against Renaissance International after it paid for and distributed a booklet in 1980 that condemned the pro-homosexual platforms of John Sewell and George Hislop in the Toronto municipal elections. Both candidates lost, blaming the anti-homosexual campaign. According to Renaissance International, these candidates degraded the election by making homosexuality an issue. Revenue Canada decided that an organization that acts in public matters like municipal elections should no longer be registered as a bona-fide charitable organization.

The federal court ruled that Revenue Canada should not have made such a decision without a hearing, since this is a quasi judicial matter. Reverend Kenneth Campbell of Milton, Ontario, Director of Renaissance is happy with that decision. "Their tendency is to think that they can act arbitrarily. We insist that bureaucracy be held accountable to a court of law."

He elaborated on this in a telephone conversation with C.C. "Whenever you deal with Revenue Canada you get the feeling that you're in a minefield. They don't like to come right out and define what constitutes a charitable organization. The ruling of the court tells them to structure their own operations and to treat charitable organizations with more respect.

"We welcome a hearing on what constitutes religious activities. When you are given the mandate to propogate Christian values, is it okay to do



Rev. Kenneth Campbell

that in church but not in municipal elections? Is it okay to speak out on hockey violence, but not on public morality?

To the question whether he likes the way *The Globe and Mail* characterized Renaissance as "an evangelical, anti-homosexual church group" he answered that Renaissance is not anti-homosexual. "We are pro-family. We propogate the values of the Judaeo-Christian tradition. We also defend the rights of the homosexual. Newspapers like to be sensational and call us anti-homosexual."

Renaissance is an organization with two branches. Operating out of Milton, it seeks a broad witness through Renaissance International and it promotes education through Renaissance (in Education) Canada Incorporated. Renaissance Canada is not tax exempt.

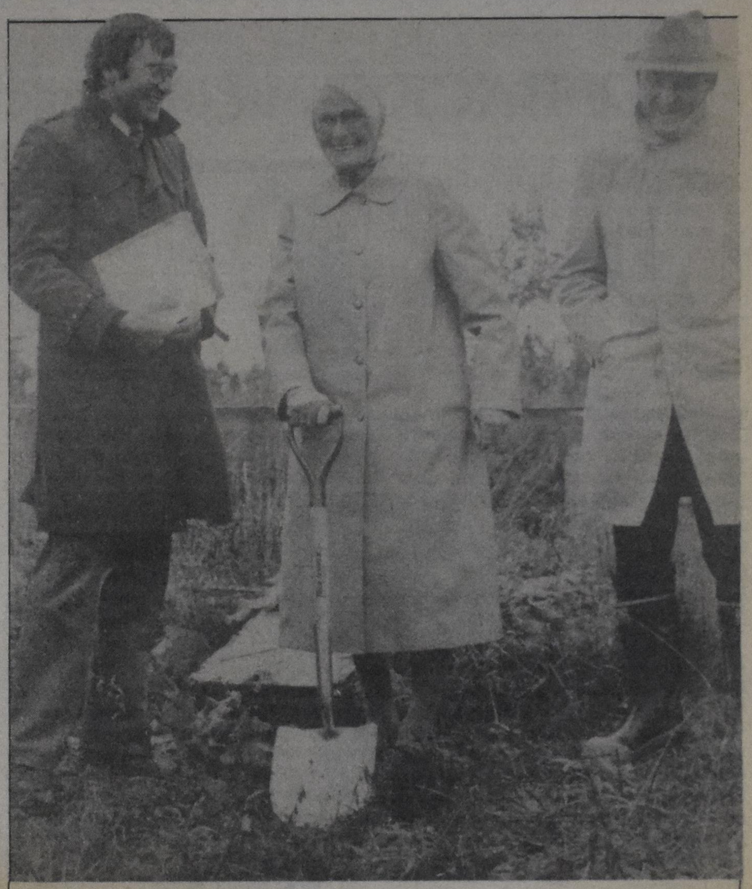
"We began with fostering respect for traditional excellence in education," Rev. Campbell explained." We support excellence in public schools but we also consider private schools a healthy form of competition for public schools.

"The greatest sin of the evangelical community is the abdication of Christian parents, to the state. Fathers, especially, are abdicating their responsibility to prepare children for adulthood in the environment which is an extension of the home.

"After 30 years of service in the church, I have discovered that the front lines of evangelical mission lie in the Christian dayschool movement."

Mr. Campbell is heartened by the fact that some positive developments are taking place in evangelical circles. "It's good to see a thinker like Francis Schaeffer connect with an activist like Jerry Falwell, whose instincts are right."

Mr. Campbell indicated that Reformed people have been ahead of other evangelicals in seeing the importance of a public witness, but his enthusiasm for "new stirrings" seems to indicate that he has every intention of letting the broader evangelical community catch up.



A smile during the rain

Members of the congregation of John Calvin CRC in Truro, Nova Scotia, have reason to smile: work on their new sanctuary and attached educational wing has begun and will be completed, D.V., in May of 1983. The congregation decided to relocate because of crowding out by commercial establishments, shortage of educational facilities and occasional flooding at the present church site. The Project Committee was able to find a 4.5 acre site surrounded by a residential area within the Truro town limits. The new facilities will cost around $250,000. Funds for this project come from the sale of the present property to an adjoining shopping mall, pledges from the congregation and loans. The congregation has also applied for a Canada Community Development Project Grant. Seen from left to right, taking part in the groundbreaking ceremony are Rev. B. Bernard Bakker, pastor of John Calvin CRC, Mrs. W. Verheul, oldest member of the congregation, and Mr. Robert Cassidy, the architect for this project.

Historic find in Capernaum?

NEW YORK (EP) -- Archaeologists may have discovered the house where Jesus stayed in Capernaum, according to an article to be published in the November/December issue of the Biblical Archaeology Review. In the topmost level of the site, the Franciscan Fathers who conducted the excavation found an octagon-shaped church. In antiquity, octagonal churches were built over sites that memorialized places of special importance to the early church.

The octagonal church in Capernaum probably marked the site of Peter's house, say James F. Strange and Hershel Shanks, authors of the article. Strange is a biblical archaeologist and expert in early Christianity who teaches at the University of South Florida. Shanks is editor of the Biblical Archaeology Review, the journal of the Biblical Archaeology Society. According to implications in the Gospels of Matthew with Mark, Jesus lived in Peter's house in Capernaum. If this is in fact Peter's house, this is where Jesus stayed. Here he also cured the paralytic who was lowered through the roof (Mark 2).

Beneath the octagonal church, archaeologists found a house that had been converted into a church in the mid-first century A.D. The house was originally built in the first century B.C. Christian pilgrims by the thousands came to the house-church and scratched their messages and signs in the plaster walls of the now-venerated room. Over 100 of these graffiti, as they are called, have survived. These include a number of crosses and messages like "Christ have mercy" and "Lord Jesus Christ help thy servant." The Franciscan Fathers believe they can read the name of Peter in two of the graffiti, but Strange and Shanks are skeptical; they cannot see these letters in the almost illegible scratchings.

Nevertheless, they argue that the first-century house may have originally belonged to Peter and was then turned into a house-church when the walls were first plastered in the late first-century A.D. Then in the fifth century, the octagonal church was built precisely over this venerated room. Peter's house is just 84 feet south of Capernaum's famous ancient synagogue.

A breakthrough for the ICS

Representatives of the Institute for Christian Studies who met with Dr. Bette Stephenson, Minister of Colleges and University in Ontario, were pleased with the outcome of the November 24 meeting.

"For the first time the minister has stated that a religious designation, like a master's degree in Christian Studies, might not serve the purpose of the Institute," said ICS spokesperson, C.T. McIntyre.

All members of the ICS team saw this as an important breakthrough in their efforts to seek a charter that allows them to grant degrees that have currency in our society.

Dr. Stephenson suggested the Institute come up with proposals for a suitable degree title that would reflect the unique character of the Institute without designating the degree as a religious one. (See p.7 for picture and next issue for a more complete account).

Next week:
Christmas issue

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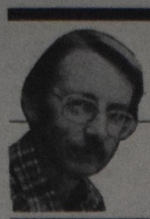
Viewpoint

HALF BACK is out of whack



Bert Witvoet
Editorial

Since November 1, close to 400 bookstores across Ontario give substantial discounts (up to 50 per cent) on any Canadian authored book, to anyone who hands in non-winning Wintario tickets. The HALF BACK program, as it is called, was introduced by Bruce McCaffrey, Ontario Minister of Citizenship and Culture.

The first HALF BACK program was held in 1978. Apparently it was very successful in stimulating the sale of Canadian books and magazine subscriptions. Over one million Wintario tickets were redeemed to help purchase 225,000 books and 90,000 magazine subscriptions. In 1979, it assisted Canadian feature films and recordings to the tune of $2.1 million. In 1981 the live performing arts and paperback books received a boost.

The program that started November 1 works this way ... each non-winning Wintario ticket takes on the value of 50 cents. A customer may hand in several tickets, up to half the cost of a Canadian authored book, or up to $15, whichever is less. If a book costs $8, $4 worth of tickets may be handed in. If it costs $40, only $15 worth of tickets will be allowed. Customers simply write their name and address on the back of the tickets.

The book industry does not pick up the tab, of course. Each retail outlet that participates in the program signs a contract with the Honourable Bruce McCaffrey; and the Ministry, who supervises Wintario, pays back the full value of the tickets to the retailers.

According to a clerk at a participating bookstore, Wintario has money to throw away. "Apparently they ran out of hockey arenas to build and now they have turned to subsidising Canadian authors and bookstores. It's a wonderful program," she muses.

In other words, the Ontario Ministry of Citizenship and Culture is actively promoting the development of indigenous culture.

What in fact it has done is create a new currency.

There is nothing very sinister about that, I suppose. We have been living with coupons and stamps long enough to know that our society does not only work with federally stamped coins and printed bills. Even the bartering system has come into vogue again today, so that people will exchange goods or even services instead of payment.

What is bad about this particular way of monetizing Wintario tickets is that it discriminates against those who oppose lotteries.

The Christian stance on lotteries, for example, has always been unequivocal: we consider gambling a practice that is destructive of morals and responsibility. The Committee for Contact with the Government (a committee of the Canadian Council of Christian Reformed Churches) has repeatedly warned the Canadian governments of the sinful practice of gambling and the negative character of lotteries (see letter on page 7), even when the objectives of the governments have been almost lofty: the promotion of sport and culture.

Not that Christians should cry out "discrimination." One cannot be deprived of anything when in obedience to the Lord she uses money for purposes more honourable than lotteries.

In addition, one could argue that, not having spent any money on lotteries, a person has retained twice the value of a single non-winning ticket. A Wintario ticket costs $1. All a non-winner has left when she wants to buy a Canadian book or magazine is 50 cents. The program is aptly named; lottery participants get only HALF BACK. We still have the dollar in our pocket.

But our concern should be with the erosion of public morality. Ontario cannot in the long run profit from this short-term method of keeping money in circulation.

The arguments are so close to being right. Who can oppose the need for keeping money circulating in a society that lacks jobs and that must share resources. It wouldn't be right if a segment of the population just sat on its money and let the rest of society go without jobs and income.

Then there is the contention that the objectives are so worthwhile. The government is now able to support sports and recreation, even the arts. Surely, at a time of recession these areas are easily squeezed out.

But the argument is only convincing to those who do not see that the key to societal health lies in the stimulation of responsibility within a climate of caring and sharing.

There are no short cuts to societal shalom.

Just in case the message did not get through: *Calvinist Contact*, even though it would like more subscribers, will not honour non-winning tickets. We do not think that Wintario tickets can be "redeemed."

The night Old Cal rediscovered excellence

Keith Knight
View from a loft

I had agreed to meet Old Cal at the loft at 7:30 Sunday evening. The first of a potpourri of Christmas concerts was being held in the church sanctuary and Old Cal wanted to take a few of them in.

Even though he lived in the hallowed bowels of the church building he had never taken part in a worship service (People must always 'take part' in a worship service, Old Cal once told me. You can't just sit there and be passive, you've got to 'take part'). Nor had he ever gone to a concert in there.

"I usually walk through the church on Mondays when its dead quiet. That's when the Word of God comes alive for me," he said.

Anyway, I met Old Cal on time. He was carrying a small pillow as we walked into the sanctuary. "I checked them pews last week and found 'em just a bit too hard for this Scots body."

When the pipe organ started up, Old Cal's face radiated.

"Just think: All of that sound comes from my living room!" He was quietly enthusiastic throughout the concert, deeply impressed by the size and tonal excellence of the choir. When it was all over, he invited me in to the loft for a glass of warm milk. I accepted. We waited until the organ postlude had died down and then entered his living-room-in-the-loft. The icebox in the corner was still vibrating the after-effects of the concert.

When we settled down on the edge of his bed, I asked him what he thought of the evening. He paused. No, it was more than a pause; almost a verbal drought. After a full three minutes, he turned to me and said: "Excellent."

"The choir didn't jest sing and the organist didn't jest play," he said. "They all worked hard to do the best they could and what they did was excellent."

Old Cal said that he didn't find much of that excellence anymore. "Everybody's too busy. Rushin' over here and rushin' over there. Folks I know jest sing in a choir to have fun. If it doesn't sound too good, doesn't matter. Young kids today play piano or football or hockey and the parents say: 'As long as yer havin' fun that's all that counts.' Poppycock!"

He was making up for his earlier silence.

"Excellence' is like a dirty word," he continued. "Most parents, and teachers too, would rather say 'Good enough!'"

He took a gulp of his warm milk, pausing for effect. I had already downed half of my mug, each sip reliving memories of my childhood in Fenwick.

Dear Old Cal was right. I *did* hear much less of excellence in recent years, not only in school or church but in all of society.

But Old Cal wasn't finished yet. After he refilled our mugs, he sat down and buried his hand in his grey beard. He was getting philosophical.

"Seems to me that it's almost unChristian if yer not devoted to excellence. Ya don't wash half o' yer car and say: 'Good enough' or mow half o' yer lawn.

"God gave us talents, jest like the parable. If we don't do our best in everything then we are burying those talents. Seems to me that the organist tonight used his talents and so did the people in the choir. Them folks didn't settle for a 'good enough'. They did the best they could, and it showed."

Old Cal began to wind down somewhat and our conversation was transformed into small talk. It was the way we usually ended our times together, especially late in the evening. He cherished his sleep, the warm milk helped him attain that rest.

I almost whispered a "good night" when I left. The church hallway was dark. The power of united voice and organ had given way to a seemingly sacred serenity. I locked the church door with the lone human occupant inside, the end of an excellent evening.

Calvinist Contact

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Letters

What really counts is the full-orbed gospel

In connection with the article of Harry Bout in the October 15 issue of the Calvinist Contact, as well as some responses to your editorial comments, I want to make the following observations:

1. Undoubtedly the Bouts have gone through a real struggle in coming to this decision of resigning from the ministry. That in itself, however, should not take away from the seriousness of such action.

When a minister of the Word resigns from his office, the assemblies should deal with this person in the way of discipline, and as a last resort may have to acquiesce in the resignation but ought not to use the terminology of 'accepting the resignation.'

It would seem to me that the resignation of some of our ministers goes contrary to the things they themselves promoted and stood for. I hope that our people can see this.

2. I appreciated the editorial comments by you, Mr. Editor. I realize that you could hardly publicize the article without comment.

3. In the July 7, 1982 issue of Renewal there is an article by Norman B. Haan entitled, "A Divisive Mind." He shows how in the New Testament people did not leave the church even when there were great divisions and sins. Haan does not like some things in our denomination either but will continue to work from within. Even the Reformers did not want to leave the church. Haan calls divisiveness a form of violence. It involves among other things, individualism. Said Haan, "I am amazed how blind we can be sometimes, and I include myself. Orthodox and conservative people have perpetuated division for decades even though the Bible opposes it. There has recently come into existence an Orthodox CRC which implies that they are more solidly biblical than the CRC, and yet this denomination is founded upon the errors of the CRC as they see them, upon violence, upon a divisive spirit."

I agree with Haan that it is a spirit of individualism, which he traces back to the Renaissance.

4. The September 22 issue of a Dutch Weekly "Centraal Weekblad" has a lengthy article interviewing the well-known Dutch preacher J. Overduin. The occasion was Overduin's 80th birthday. In this article Overduin shows that there were and are times that he was and is really concerned about directions in the church. Yet I get the impression that he never saw much merit in splits and divisions. He warns against ever present extremes and says, "In my preaching and pastoral work I have always wanted to bring an integral gospel of Jesus Christ as both Redeemer and Example."

5. In general I like to warn our people against the extremes of any mind. In some sense the extreme of the charismatics as well as those of an ultraconservative mind are both individualistic and closed. They seldom hear what others say.

6. I hope and pray that within our denomination we can continue to dialogue without letting go of each other. Berkouwer says somewhere that the alternative to dialogue is monologue. The latter we can ill afford in the community of believers.

7. When pastors resign from office and then start still another group or denomination, you have in my opinion a situation where the cure is worse than the "assumed" disease. Joining another existing denomination would be far better. How sad also for families and especially teenagers to be pulled out of the larger church context into a small group all on its own. To me the starting of "splintergroups" where you cannot find yourself at home with any denomination is the height of individualism and very contrary to the body concept of both the old and new testament.

My biggest concern is that in the process of splits and divisions we often tend to lose sight of the Kingdom vision and perspective. What really counts in this probably late hour in human history is that we come with the full-orbed-gospel for all of life in a secularized society. If we lose that positive, big, Reformed world and life view we have to a large extent lost the battle. That God be gracious to us and enpower us with His Spirit!

Ralph Koops,
Chatham, Ontario

Bout prophetic, editor philosophical

After reading the left over paragraphs of Rev. Harry Bout's article: "Out of concern for the CRCs and the editorial comment on that article, (C.C., Oct. 15), some questions came to my mind.

Is justice really done to a writer, who is concerned about some matters in a denomination in which he is deeply involved because of his special office? (Ezekiel 33). Is it not true that an editor who does not have the same concerns about certain matters, yea worse, does not agree with the analysis of the article, is not able to write impartial comments, how ever good an editor he may be, because he writes from a completely different spirit, for he does not walk in his shoes.

The editor writes: "We think (but are not sure) that the article is partly written and inspired by fear." With this I do not agree. But if the editor insists on this word, then I will even support him, but then please call it: "Godly fear" (which is the beginning of Wisdom), because this shines through loud and clear, even in the parts which are left over after the editorial screening.

Another question is pressing for an answer. Does the editor approach the concerns from the same platform as Rev. Bout does? I will explain. The approach of the latter, I would call: a "prophetic-religious" approach, and that of the editor, I would call a "philosophical-religious" approach. The first one always can say: "This says the Lord: the last one (the editor) may have the same thing in mind but often adds "but" — (as in Report 44, p. 55). Rev. Bout supports his article with Scripture passages and confessional statements. I miss that support in the editorial comments. And even if two people say the same thing, they do not have the same thing in mind always.

One who reads impartially through the article of Rev. Bout, cannot escape the impression, that he is writing with a great concern for the well-being of the church of Christ. He sees it back-sliding from the source upon which the fathers founded their faith, namely God's infallible Word.

I am not prepared to say that I would have made the same decision as Rev. Bout has made, but that does not mean that I may not share his concerns for the well-being of the Church, for which Christ sacrificed Himself and bought her with the highest price which was available, namely His own precious life-blood. Our gratitude be to Him.

Out of concern for church and nation, we should daily pray for repentance and reformation so that the coming of God's Kingdom will be speeded up and there with the coming of God's Christ.

May Rev. Bout's article set many people thinking.

Enno Ennema,
London, Ont.

Let others accuse us of bibliolatry

Jerusalem has a warfare and for fear of the enemy we put watchmen on the walls. For fear of him a watchman may over-react and blow the harder when he sees him. Praise the Lord for no uncertain sound. Who would prepare to battle? (I Cor. 14:8). Let's heed that trumpet, and also God's warning (thank you, Lord). in Acts 20:28-31. It's sure scary when the enemy is inside the walls. No wonder Bout bolted for cover, but Bout should be bold. Luther did not run like that.

Is it not fair to look at the GKN connection? To say that "no two situations are ever alike" is an empty cop-out. The sister church is a warning signal. There are many stranded ships besides. Or can we not learn from history, or is there no profit in Scripture? In Jeremiah 3 we see how adulterous Judah could have learned from her adulterous sister Israel.

Does Rev. Bout back up his charge of liberalism in the CRC by quoting Schaeffer? Not so. Schaeffer is only quoted expounding on liberalism. Hasty judgments mislead. Bout backs up his charge with CRC history, solid documentation. Let's not ignore that.

When in 1969 a committee was appointed to study the connection between the content of Scripture and "the consequent and deductible authority of Scripture," the church declared itself ready to negotiate that authority! Our church needs to repent and recant. The appearance of evil is certainly present.

There should be no confusion about the authority of Scripture. Let others accuse us of bibliolatry, of having a paper pope. The Word is God. (John 1).

J. Smits,
Markdale, Ont.

Bout wants to save sinners, Classis wants to save face

Mr. B. Witvoet states in his comments Rev. Bout is properly deposed. Rev. Bout resigned August 29, 1982, but in order to save face, Classis Quinte removed him from office September 28. That is like closing the barn door after the horse if gone. Ironic.

Rev. Bout tried to convince the consistory of Maranatha that the dance does not belong in the Church, but they rejected his idea. They would not stand alone as they knew that a lot of people in the CRC in general dance and, consequently, that's why Synod introduced allowance of the dance, disguised under the statement "redeem the dance for the Lord - not disco!" Where are all the protests from ministers and members against this decision? Are we that naive that we believe our members don't already engage in disco dancing?

Did Rev. Bout sign the forms to uphold the dance or to enhance the Word of God and the sacraments? The latter is his first duty but not a worldly thing like the dance. It seems to me it was better to keep silent.

Article 14 of the Church Order lent itself very conveniently for the deposing of Rev. Bout; I could understand it if this article came out of the Roman Catholic church but not from a freedom-loving Calvinist society. The grounds used were that Rev. Bout did not submit to popular thought and that he refused designated channels of resignation as described in Article 3. I can't understand the suggestion from Mr. Witvoet, doubting Rev. Bout's real concern for the Church. What a terrible suggestion of slander that statement is, Mr. Witvoet.

Rev. Bout was well aware of what was happening within the CRC as he was an elder in the Woodbridge congregation before he began his studies for the ministry. He must have felt compelled and dedicated enough to enter the seminary at around 30 years of age already having a family! I feel his concern for the Church was genuine.

It seems to me that the present idea of liberalism within the CRC is Rev. Bout's very real concern. Dr. Verhey in Grand Rapids is not that far removed from Kuitert's idea in Holland. Quoting Schaeffer is not unrealistic as he referred to all churches worldwide, including the CRC. **Calvinist Contact** is constantly informing the readers about happenings within the GKN and we don't need a university degree to realize that the parallel between us is very obvious.

It is my impression that under the circumstances, Rev. Bout would ultimately have been deposed anyway as one of his strong objections was 'No Dancing', a thought very contrary to popular opinion. His stand was upheld and maintained when he refused to marry a couple who would entertain dancing at their reception. May God bless Rev. Harry Bout's stand taken in being against the dance. For more than 100 years, the Church has been preaching against it. How could this ridiculous reversal happen?

His letter clearly shows me that he is reaching out to "save sinners' souls" and to look to Christ.

W.C. Hoeijenbos,
Weston, Ont.

More letters on page 5

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Church

Pastoral Pondering

Respect your elders

Did you know that our elders and deacons are busy men? They have to attend all kinds of meetings just like you; besides that they have consistory meetings; besides that they have committee meetings; besides that they have to make about forty family visits per year; and besides that they have to make quite a number of extra visits to members who are ill or in other special circumstances. I tell you this, not because I want you to pity these men. I do want you to cooperate with them, when they try to make an appointment. Too often and too soon excuses are made for not being able to receive the brothers at the time which they propose.

Do you know how appointments were made in the olden days? The minister announced it from the pulpit!! On such and such a day at a specified hour a family visit would be made at the home of a certain family. Well, the family was, first of all, supposed to be in church to hear that announcement and secondly they were supposed to be at home for the visit. That was all there was to it! Nowadays we make appointments by phone. However, we also have opportunities to make it pretty hard for the elders, by coming up with all kinds of excuses which make it impossible for them to come at the proposed time. You should remember a few things then.

Remember that your elder is a busy man and that he may already have had a problem finding this one free evening that suited both elders. Above all you should remember that your elder has greater authority than your doctor. When your doctor gives you a certain date and time, you'll re-schedule a few things if need be. Now, your elder is an office bearer, appointed by the Lord. He does not want to visit you on his own behalf, he wants to visit you on behalf of the Lord. For all these reasons you really should do all you can to accommodate your elder or deacon when he calls you to tell you that he plans to visit you.

I hope that you have a really nice family visit next time.

Pastor Lammert Slofstra,
Immanuel Chr. Ref. Church, Simcoe, ON

The blessing of work

"May the favour of the Lord our God rest upon us; establish the work of our hands for us -- yes, establish the work of our hands." This is the prayer with which Psalm 90 ends. I believe that work is a blessing, though it often appears for many to be a curse. God made man to work, not to be idle.

But, let's face it, there is much work that is very boring, and so deadening that it becomes sheer necessity, lacking all enjoyment. In some cases, jobs lack lustre due to the fact that they lack creativity. Man was made in the image of the creator, to be creative. Now, if you happen to stand on an assembly line turning bolts or nuts the entire day, there is not much of an opportunity to be creative in such a job.

The advancement in technological skills in our industry is not an unmixed blessing. When people can no longer take pride in their work; when they no longer have the feeling of achievement, the purpose of life can escape them. Their work can dehumanize them.

To those who have boring jobs, I would suggest that they seek to complement their work with something at which they are really good, something that they enjoy doing, even if there is no payment in it. There is always a lot of work to be done for church or charitable organizations.

I have discovered that people who have very boring jobs are often difficult to motivate for any community activity. Frequently, people who are very busy are the ones who will volunteer for church or community work, rather than those who have lots of time on their hands.

But then those people who are very busy often do jobs that interest them. They enjoy their work and often still have energy left after a day's work. But people who have been watching the clock all day long, are only too happy to come home and be finished with it all.

I would like to say to such people, please break with that pattern, for it tends to destroy you. And it doesn't have to. Seek to help others, and you will find that it is more blessed to give than to receive.

You will find, too, that the happiest people are often also the busiest people. Man was made to work and therein he finds his happiness.

Rev. John Boonstra,
Maple Ridge (BC) Chr. Ref. Church

Ministry to seamen: A labour of love

Dear Friends:

This is the 13th time around that I approach you since our arrival in Vancouver in the spring of 1970. May we, as in previous years, call on you again to show your cooperation and generosity so that we in an all-out effort may surprise "those who go down in the sea in ships and do their business on the great waters"? Last year, Christmas 1981, a total of 1462 parcels went to ships in Vancouver's harbour, well below our highest figure of 2120 in 1978.

Boxes with a sufficient number of gifts are entrusted to an officer, be that the captain or another officer-in-charge, who in turn hands them out on Christmas Day somewhere on the seven seas. If at all possible, I would like to receive your parcels before December 15th.

Pack the various items in a parcel(s), remembering that your present is, in 99.99 per cent of the cases, the only one your seaman friend will get. Enclose a card with your name, address and phone number. A photograph of you or your family is welcome too.

Following are some suggestions of articles suitable for the seafarers: 1983 calendar, money clip, writing pad and envelopes, games, jigsaw puzzles, shoeshine kit, scotch tape, BC souvenirs, Indian souvenirs, paint by number set, clothes brush, record, cassettes, men's cologne, comb, after shave lotion, styptic pencil, hankies, bath towel, soap, socks, scarf, toque, letter holder, letter opener, candies, peppermints, ballpoint with inscription, photo album, photo frame, address book and world map.

In August I boarded 44 ships, mostly by myself, sometimes accompanied by others such as the pastors Peter Brouwer of New Westminster and John Groen of Burnaby. I have already lined up other colleagues for the near future!

One ship chaplain is Mr. Hubert McField, a pastor from the island of Roatan, Honduras, who upon repeated suggestion of many of his parishioners, seamen and fishermen, signed up for 9 months on the Italian ship, Tropicale, serving in the snackbar. Three times I took him to our church on a Saturday morning where he played on the piano and sang his heart out in English and Spanish songs.

The fact that I only visited 4 cruise ships in September is a sure sign that the 1982 cruise season has come to an end. Cor Hiemstra and I are thankful for having been able to minister at least to a certain part of the huge population of seamen working on 13 different passenger ships.

I also visited 34 freighters and Polish fishing vessels this month, entrusting already Christmas sets such as cards, cassettes, tracts, posters and New Testaments to 6 ships. The first two parcels were delivered to our home on September 27 by a lady from Edmonton!

Some information on the number of ships visited so far this year: January:37, February: 27, March: 40, April: 29, May: 30, June: 34, July: 36, August: 44, and September: 38.

Rev. John E. Dresselhuis in "Ship and Shore" of the Ministry to Seamen of the Chr. Ref. Churches

Church News

Christian Reformed

Error of omission

In the report of the Classis Hamilton meeting (C.C., Oct. 22) the reporter did not mention that Classis adopted a recommendation by a committee who reviewed an overture by Mount Hamilton Christian Reformed Church. The recommendation was that Classis forward the evaluation and recommendation of the Mount Hamilton overture regarding Supplement 9 ("Proposed Guidelines for CCRCC Co-operation with Ecclesiastical Agencies") to the Study Committee dealing with Supplement 9 as expressive of the concerns and convictions of Classis.

Classis Huron meeting

Classis Huron, meeting in special session October 28, 1982, passed a motion dismissing the Rev. Wiebo Ludwig as a minister of the Word and Sacrament in the Christian Reformed Church and to consider his status as that of one deposed from office. Grounds: 1. His refusal to accept ecclesiastical authority (Acts of Synod 1980 pp. 28-30 Art. 33); 2. His schismatic activity (Art. 38 Church Order); 3. He has defacto resigned as a member of the Christian Reformed Church (Art. 3 of the Church Order). Referents: Acts of Synod 1949, p. 48; Acts of Synod 1978, p. 73.

Classis requests prayer for this brother and his family. May the King of the Church bring healing and restoration.

Notice of meeting

Classis Huron will meet, D.V., January 12, 1983, in the Drayton CRC. All materials for the agenda must be into the stated clerk by Dec. 8, 1982. Address all materials to B. De Jonge, Box 868, Exeter, ON N0M 1S0.

Coquitlam dedicated its new building in October

Waiting under a swaying canopy of tall cedars in Mundy Park stands the newly-completed building of the Coquitlam Christian Reformed Church; meeting place of the Coquitlam congregation.

For 10 years, people wanting to establish a Christian Reformed Church in this Vancouver, BC suburb had worshipped in various rented facilities. Finally, we believe through God's guidance and specifically as the result of an earlier insightful purchase of land by the Coquitlam groups' mother church, the First Chr. Ref. Church of New Westminster, the possibility of building a permanent structure was realized.

God continues to be with us. By October 17th, dedication Sunday, the building had already been in use for four weeks. The project developed well under the guidance of its watchful superintendent, Mr. D. Heinen, Sr., and the design of architect D. De Vries has taken shape. We now have a building the style of the 1980's - functional and attractive in blend with the park-like surroundings of the southeast corner of Coquitlam's Mundy Park. And on October 17th, the members of the church expressed their desire to serve the Lord God, to proclaim the ministry of Jesus Christ and to be led by the Holy Spirit from this place.

The service of worship concentrated on offering praise to the Lord for his goodness in giving both building and opportunity to serve him here. Many members of the congregation participated in the liturgical and choral aspects of the service. Rev. E. Busink, the congregation's pastor for the past 6 years, delivered the message, based on Solomon's prayer at the occasion of the temple's dedication. He reinforced the conviction also expressed in the liturgy that this building is only the place from which the church as a body works. By itself, he mentioned, the building is not the church, but only one aspect of the church's presence. Thus, he encouraged the body to its ministry.

The service of worship set the tone for what this congregation prays will be a faithful ministry. After that service, followed another program in which opportunity was given for the congratulation by and well-wishes of the invited guests. It was also a chance for the organist to demonstrate the capabilities of the new organ.

Nearly 500 people crowded into the sanctuary for the service.

Altogether, it was a day in which God was praised, but also implored to lead this small branch of his universal church along a path of faithful service and proclamation.

That is why, even after the glass and cedar church building has been dedicated, it still waits beneath those tall trees. It anticipates the continued blessings of God and awaits the day of the Lord himself when the true worshippers will see him face to face.

Brad Breems

Notice of meeting

Classis Quinte of the Christian Reformed Church will meet in the Bowmanville Rehoboth Christian Reformed Church on January 11, 1983. All materials for the agenda of Classis to be in the hands of Stated Clerk no later than December 13, 1982. Address of Stated Clerk: Rev. H. Getkate, 86 Orchard Dr., Belleville, ON K8P 2K7.

Letters

William R. Rang

Skylights

Doers

When we say that ministers of the Word are a moving people, we could explain that statement in two different ways, both true. Yet when we say that they seem to move from place to place, we refer to the fact that they don't stay all that long in one congregation. Like Paul, I suppose.

Years ago I was a young member of a vacant church. One evening - during the week, of course - the congregation came together in order to call a new man of God. As usual, we had the opportunity to ask our questions about his age, his sermons, his wife, and his visits in the congregation. More or less in that order.

Towards the end of the question period an old brother stood up. He had a question, too. "Does the pastor have the book of James in his Bible?"

Strange question. Some of us snickered a bit, but that was only because we understood little of the Word of God. Yet it wasn't such a dumb question. Usually, I'm sure, questions don't come from dumb folks.

The book of James.

The old brother could have asked, "Does this pastor practise what he preaches and does he preach what we should practise?"

That is a question for all of us, of course. We say amen to it. Yet do we really live the Christian life or is our faith mainly a head thing? We know so well what the Lord requires, but do we really do it? Are we really doers? Why then do we allow grey areas in our lives and in the lives of our growing-up sons and daughters: cars, stereos, video games, beer, you name it: things that have become little gods to them? Why is it that we are so often foolish whereas we like to think that we are wise? In short, why is it that in the lives of so many of us and of our younger ones it is so hard to see a difference with non-believers?

Jesus spoke of that, too. "Not every one who says, 'Lord, Lord' shall enter into the kingdom of heaven but he who does the Father's will" (Matt. 7:21).

Doers.

Doers do not have grey areas, not even when they are young.

Editor not concerned about direction of CRC

I am writing in response to your introduction to Harry Bout's concerns. You reviewed his article and seemingly had nothing positive to say about his concerns. After reading your review, (being in red it was impossible to miss) my outlook would have become totally biased if I did not know the man had legitimate concerns. I have never seen such an unChristian action as this. Never before has **Calvinist Contact** found it necessary to make this kind of a review. I think that maybe your own view was affected by hurtful rumors so that you missed Harry Bout's legitimate concerns.

For example you questioned his concern for the CRC headed like the GKN. If this concern is so unfounded why has our Synod made such reports as Report 44. Did not a report such as this come into existence because of such a concern.

How can we argue that much of the CRC theology is becoming increasingly liberal? The proof is in the attitude of both ministers and believers. It is becoming increasingly common for an unbeliever and believer to be married in our church.

We cannot over-react to increasing problems in our church. I love my church but will not allow my pride for it to cause me to ignore its problems. Mr. Bout's radical step in his resignation from the church exemplifies his concern. Your editorial comments on his article proves how the normal lines of concerns have failed. When conservative views are voiced they are either ignored or ridiculed.

I am sorry for you that you are not concerned about the direction the CRC is headed. I would advise you to reread the article and really see Mr. Bout's concerns. Instead of condemning, you should try to understand. It would also have been beneficial for the article to be printed in its entirety. This leads itself to follow Mr. Bout's line of thought and would have aided the continuity within the article. I would advise all other readers to also reread and examine the article in light of what is taking place in the Church of Jesus Christ.

Donna Slotegraaf,
Cambridge, Ont.

Editorial comment

This is the second and last time we publish letters on Harry Bout's article and the Editor's comments (C.C., Oct. 15). Nearly all of the published letters have shown considerable sympathy for Mr. Bout's position and were critical of the Editor's handling of the issue.

We have received several letters and oral comments that were appreciative of the Editor's position, but few of them were intended for publication (you know how it is when you get a friendly letter that starts with "Hi Bert, just want to say you handled the Bowmanville situation very well").

It may be great for the old ego but it does nothing for the public image.

However, there may be some justice in all of this. I can well imagine that those who share Harry Bout's concerns felt slighted by the red box of comments.

Without trying to answer any of the letters, let me briefly explain a few items that may throw a different light on my editorializing.

First of all, I do have first-hand information on the Bowmanville situation. I spent a whole day in Bowmanville in early September. Harry Bout did not want to see me when I asked for an interview. But I did talk to people who were in the forefront of the event and were quite sympathetic to Mr. Bout.

Secondly, I decided not to use the information I gathered in order not to disturb the situation in Bowmanville more. I limited myself to two documents: a formal statement by the Maranatha Consistory and a formal minute of Classis Quinte. I tried not to sensationalize the story.

In order to keep the matter as low profile as I could, I adopted a somewhat formal, matter-of-fact style. I can see that this lead to charges of being unpastoral and unconcerned.

The opposite is true. I am concerned about the welfare of the Church and it was pastoral concern that lead me to keep my comments to a brief statement, to provide a context for Bout's article, and to remind the reader that there may be another way of looking at the situation.

End of the matter.

Bert Witvoet

War has never been a friendly chess game

Dear Sir:

Mr. Skillen's accusations of the Jewish state are of a serious nature, and his four-point suggested solution even more so (C.C., Oct. 15).

Do you have evidence that Palestinian properties are being confiscated without compensation and have you seen or read this law dealing with second class citizens? How do you know that the bombing of the nuclear plant might not have been a blessing for that area rather than just another act of destruction?

Your starting line is: What is God's will for the Middle East? Could it have been God's protecting hand? We don't know do we? The horrible bombing of Beruit was a climax of years of shelling, raids and murdering on and in Jewish territories by this gang of terrorists called P.L.O. But when confronted in open warfare they quickly were hiding behind the women and children - premeditated, proven by the massive weapon stores and tunnels under the city.

Draw your own conclusions. War has never been a friendly chess game, neither is it an excuse to kill women and children, but if the P.L.O. wants to fight on those terms, then they should also take the consequences.

Now the question is, should we not have a concern for the Palestinians as a people? Yes, but remember that the hand of friendship was handed to them. In the state declaration speech, Mr. Ben Gurion said and I quote, "Let us work together, Palestinian and Jew and together build a strong nation." This was rejected under pressure of neighbouring Arab nations. The vow of the Arab world was to drive the Jews into the sea, and that vow still stands today.

Egypt, after a series of humiliating defeats has come to its senses and is at peace with Israel. Sadat, on his historical arrival in Israel was greeted by Golda Meir with the words, "What took you so long." If the rest of the Arab nations would follow that course, my feeling is that that "unjust state" (so called by Mr. Skillen) would welcome them with open arms. From what happened to Sadat, I don't see any light yet.

Siebe Kloosterman,
Peterborough, Ontario

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News - International

Poland: getting back to normal

Ben Vandezande
News

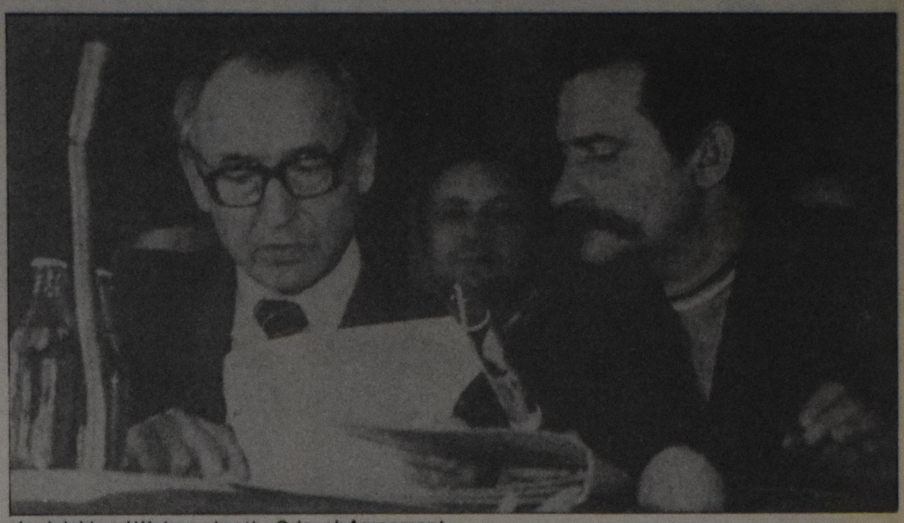
So, Lech Walesa is free.

It has been a year now since the jaws of the Russian-supported government of Poland clamped down on Solidarity. For a year, Walesa has been kept out of circulation. The resistance movement in Poland has been put down severely in their attempt to stick up for the right to free trade unions. The unions have been abolished and there is peace in Poland. Things are "getting back to normal".

The move to free Walesa was important. He was doing more harm as a symbol of freedom in captivity. That was a rallying point. Now the resistance movement will have to rebuild from the ground up.

But the Polish government is facing a problem talked about in Proverbs 29:1 -It gets more stubborn every time it is corrected. Like the king referred to in Proverbs, the Polish government refuses to accept reproof but "stiffens its neck." May we then hope as well that some day this government will "suddenly be broken beyond healing?"

Our God wants a government that "knows the rights of the poor" (29:7) because when "the righteous are in authority, the people rejoice (29:2).



Jagielski and Walesa sign the Gdansk Agreement

Lech Walesa and thousands with him in Poland now have the seemingly impossible task of calling a government that won't listen to righteousness.

Yet they must be careful not to allow their resistance to become an end in itself, that is, revolutionary (29:8). And yet they must resist. What will that mean?

For a Catholic, the idea of resistance is not an easy one. The Protestant and especially the Reformed tradition has developed a more positive view on resistance.

Lech Walesa and his people are struggling for a freedom from oppression. That, after the right to live, is one of the most basic rights a person has. Walesa is also right by arguing that Poland's problems will not be resolved with a few economic changes. Justice does not fall into place once the economy is back on its feet. A healthy economy assumes a foundation of justice.

It has been encouraging to see Walesa draw on his faith to guide him. It has been encouraging to see the church speak for freedom. It is, whether it likes it or not, at the heart of the change in Poland.

Will the harshness of the Soviet-inspired Polish government win the day? Likely. But any government that so consistently refuses correction may find the God of history intervening to snap its neck. Do we dare pray for less?

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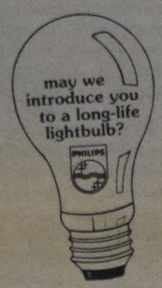

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And there is another country in Europe that does not have the Scriptures: Albania. Almost 2,000 years ago the Apostle Paul was there, but to this day we still haven't prepared a whole Bible for Albania. No wonder they have closed all the churches and apparently killed off most of the Christians. There is no trace of religion left in Albania; the country calls itself the first official atheistic state in the world.

* From Open Doors (Nov./Dec. 1982).

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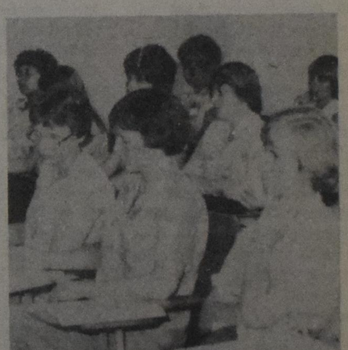

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News-Ontario

There is hope for life

Ben Vandezande

Don MacPhee, executive director for the Coalition for Life suggested that we should not despair at the possibilities of protecting the unborn. He reminded his audience of 100 right-to-life people in St. Catharines that the issue is not a matter of numbers but the rightness of the issues at stake.

He challenged recent polls which suggested that Canadians believe abortions should be the choice of the mother. "There hasn't been a poll yet that has not been biased on this issue. I can almost predict the results ahead of time.

Looking ahead, Mr. MacPhee saw a few key issues coming. A constitutional conference has to be called within a year in order to discuss the rights of native people. MacPhee believes it is possible to get the rights of the unborn on the agenda.

The Supreme court may not wish to take a stand on a socio-political matter and allow parliament to make the choice on the rightness of an abortion.

Mr. MacPhee suggested the pro-life movement had matured some by not simply reacting to the law but broadening its concern to pro-life issues. He urged his audience to be sensitive: "Try conversion, not coercion. Be sensitive to what has brought about a person's views. The truth has become veiled for people. You are not out to sell them on your point of view. You have to try to figure out what the veils are."

MacPhee challenges "Dying with Dignity" group

"The pro-life movement has prided itself on the fact that we have kept euthanasia at a distance over the past 10 years though we haven't changed the abortion law." With these words Don MacPhee, Executive Director of Coalition for Life sought to encourage pro-life supporters.

But then he went on to say that euthanasia groups have begun to get a solid foothold in Canada. He cited one group in B.C. called "Dying with Dignity"; a society concerned with the "quality of dying." This group has recently received a $11,300 grant from the Federal government in order to continue its work.

"Advances in technology have caused problems which the human race has not hither to had to face. People who would formerly have died can be and are kept alive by artificial means even though they may be unconscious or suffering physical or psychological pain.

"In these circumstances it is no longer morally legitimate to accept without question the traditional view of the preservation of human life. The quality of life and the patient's own wishes should be regarded as important factors when decisions are to be made.

The group wants to encourage discussion on the issue and *promote change in legislative measures.* MacPhee challenged this on the grounds that here was a so-called charitable organization which has as one of its stated goals the change of legislation. While the pro-life movement has had to form a separate group to lobby for political change, the right-to-die society apparently does not.

But what about the issue itself? If someone has been on a machine for years, what's the problem with pulling the plug? MacPhee says that this is the same approach that was taken on the abortion issue. The very hard case is dealt with so that it can be used as the thin edge of the wedge. By first dealing with a tough issue that appeals to our sentiments we become sympathetic to the idea of terminating life. That would then be the beginning of a much broader application of the right-to-die principle.

This issue is crucial if for no other reason than we are all going to get old. We are all going to face the tough issues related to degeneration and the limits of medical technology. At the centre of the issue is the question of what laws will govern doctors, patients and families in the case of a terminal illness. Don MacPhee suggests only an alert citizenry will prevent this form going the same route as the abortion issue.

Post-mortem discussion

After their meeting with Dr. Bette Stephenson [see front page story] the ICS representatives met for a debriefing session in the Minister's Board room. Needless to say, the Minister was not there anymore. Pictured here are four of the six team members: [from l. to r.] Dr. C.T. McIntyre, Dr. Lawrence Lynch, Dr. Robert VanderVennen and Mr. Malcolm MacCrury. Not in the picture, but sitting across from them, are Mr. Gerald Vandezande and Dr. Abraham Rotstein. The mood was cautiously positive. All agreed that they had been pleasantly surprised by the willingness on the part of the Ontario Government to cooperate with the Institute for Christian Studies.

CCG protests Ontario lotteries

On November 9, 1982, the Committee for Contact with the Government (Council of CRC in Canada) sent the following letter to the Honourable William G. Davis, Premier of Ontario.

Dear Mr. Davis:

Your letter of August 24th in reply to our expressed concerns regarding government lotteries was discussed at the recent meeting of the Council's Committee for Contact with the Government.

In struck the Committee that you rationalize the existence and continued use of lotteries on the basis of these grounds: a) the federal government decided 12 years ago to legalize them; b) in 1975 over 82 per cent of Canadians were in favour of them, and c) research shows that 85 per cent of Ontario householders continue to participate in them.

The questions that arose during the Committee's discussions were the following:

1. Should you and your colleagues not determine the legitimacy of lotteries on the basis of the principles of stewardship and justice as they relate to the obligation of all of us to stimulate greater social responsibility, and to the government's obligation with your assertion that "lottery proceeds fund projects that would normally have difficulty in securing financing through traditional sources."

2. If these Projects are indeed socially responsible and worthy of public support, would it not be wiser for the Ontario government to include such projects in its budget and justify their legitimacy to the people's elected representatives in terms of the public needs they meet?

3. Wouldn't the process of public scrutiny and legislative accountability be a more politically responsible way of doing justice to bona fide projects that serve the overall well-being of the people of Ontario?

The Committee raises these questions partly because of your contention that "lotteries are a consumer product which may or may not be purchased." For if the projects are indeed entitled to proper funding, should not their continuity and effectiveness be independent from the "players (who) view lotteries as a form of entertainment?"

The Committee and the churches it serves sincerely hope that you and your cabinet will carefully think through and directly address the above questions and share with us your responses.

We look forward to hearing from you again.

Respectfully yours,
Rev. Arie G. Van Eek

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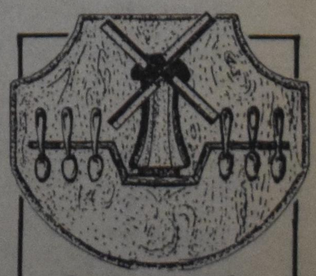

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By Harry A. De Vries

School support for something extra

"Several weeks ago," wrote Gord Vreugdenhil in the Quinte Christian High paper, "*The Median*," the school received 2 Pet Commodore Computers. "We also got a single disk drive to store programs, and are awaiting a third Pet." Did the school society run into some unexpected money to buy the additional equipment? Well, sort of. "We would like to give our thanks and appreciation to the Willing Workers," wrote Gord, "for supplying the school with these tools." In Hamilton Chr. High the stage curtains and the staff room furniture were donated by the Women's Guild, willing workers, too, but by a different name. Abbotsford has a committee called the ACS Ventures which has helped out in various capital cost projects one of which was in the paving at the high school. It raises funds in a rather unique way. "At the present time," reports the Oct. 1st Newsletter, the fundraising group has "five 3-bedroom townhouses with fireplace and full basement for rent or purchase." It requests society members for help in "moving" the units. At the King's College convocation in September, the King's College Guild of eight Edmonton women presented the college with $2,400 for student lounge furniture, a slide projector, tape records, and a display board. The examples are numerous. Annual bazaars and dinners usually held in the fall also depend on the willingness of school supporters to pitch in for the financial benefit of the school. In the total operation of the school, noted J. Vriend in the "*Newsletter*" of Calvin Christian in Guelph, "The staff is only the tip of a very large iceberg." Christian education is obviously a group effort.

Happy endings in sports

This fall the Sarnia elementary Chr. School entered a cross country team in the Lambton Roman Catholic Cross-Country Meet on October 16th, for the first time to win the overall championship. Beyond any expectations the team members had a placing, the girls won the girl's trophy by 18 points and the boys were one point short of winning in their division. In the west, the senior girls volleyball team of Calgary Christian took first place honours earlier this fall in the Alberta Christian High School Volleyball Tournament held in Calgary. For the Abbotsford, BC girls team which had travelled some distance to take part, the contest ended in a fourth placing out of six. Sometimes the sports stories in school news letters give evidence of lively games. According to Robin Luymes in the Quinte Chr. High "*Median*," the school's senior boys soccer team was "one goal away from the playoffs." In the last few minutes of the game, the players were all in position. "The ball kept bouncing around in front of the net, and the pressure was on." But then, "the game ended. We were out of the playoffs." "Hence," noted reporter Luymes, "There was no happy ending for Quinte's first year in interscholastic competition.

Bible facts

Guelph's John Calvin Christian School's recent "Newsletter" reported that "a student in Bible, listening to a discussion on Dan and Beersheba, was obviously becoming quite confused. Finally he stood up and asked the teacher, 'Pardon sir, but am I to understand that Dan and Beersheba are the names of places?' 'Yes,' replied the teacher. 'Oh dear,' said the student, 'All these years I've thought they are husband and wife like Sodom and Gomorrah.'" Since the student was not identified in the newsletter we assume that it may have been someone from another school. But, do students at your high school make bloopers of this sort too? Jot down the conversation or the utterance you may have heard recently and pass it on to us. We'll print some of the best ones here.

JUST CRUISING ALONG: *Some of the teachers at the BC Christian Teachers' Convention took time out for a brief cruise*

West coast teachers met in a combined convention

Dennis de Groot

Students would have relished the sight of some 375 teachers sitting in child-sized desks, coming late for workshops or skipping out altogether to enjoy the scenery and weather. Apart from cramped quarters and teachers tasting their own medicine in students' places, the combined Christian Teachers' Associations of BC at the Pacific Northwest Convention '82 in Victoria was well worth the extra mileage by ferry to Vancouver Island for the two-day affair. The city was particularly beautiful with its autumn colours and typically mild temperatures. A sign along the main highway welcomed teachers and at the same time gave warning of the onslaught to the retired population.

For those who were itching to get out after an inspiring lecture by Dr. Bruce Waltke of Regent's College on the theme, "The Fear of the Lord - True Wisdom," the convention offered a sailing cruise aboard the Robertson II, a tour of salmon spawning at Coldstram Park or a Provincial Museum tour.

For those not quite as prone to wander a variety of workshop offerings included "Linguistic Competence" by Bob Bruinsma, "Biblical Studies" by Harry Fernhout, "Bedlam at Well-Tempered Silence" by Lloyd den Boer or "Piety in Christian Schools" by Jack Fenema.

Teachers had a few free hours to enjoy a downtown walk or high-tea with crumpets at the Empress Hotel before an evening banquet, followed by a musical performed by the students of the host school, Pacific Christian School.

Friday featured additional workshops: "Christianity and Culture" by Jack Graham, "Teacher Burnout" by Joanna Nichols, and "Computers in the Classroom" by Eugene Keer, to mention a few.

The convention ended for many with a long wait in the BC ferry traffic lineups and an even longer trip home to central and northern BC or points south of the border.

Saskatoon school society pioneer in government funding

Jackie Hogeterp

On the evening of October 14, 1982, an historic event took place in Saskatoon, Saskatchewan. This item did not make it on the national news but we consider it of great importance. The Saskatoon Society for Christian Education voted, with a 92 per cent majority, to open a school in September, 1983. We thank God for this step. We know that many more steps will have to be taken but the Lord has proven over and over again in the short life of our society, that He is faithful.

Some five years ago the Bethel Chr. Ref. Church of Saskatoon formed a Christian education steering committee. This led to the forming and incorporating of a society in April, 1981. The board felt it appropriate to set as a goal the opening of an inter-denominational Christian School in September, 1983. Much promotional work has been done in all the Saskatoon churches. This work has resulted in a mailing list of 80 and a membership of 90. To date the largest proportion of our membership is still Christian Reformed but we have some Presbyterian, Alliance, Mennonite and Lutheran members.

The finance and building committee is looking into appropriate facilities. We've been negotiating with the public school board to rent space for a nominal fee. We have also been talking to government officials about the possibility of government funding. Currently only the Christian secondary schools in Saskatchewan receive government funding. Little attention has been paid to the matter of funding for private elementary schools, so we are pioneers in this field in Saskatchewan. It's very challenging and exciting work.

The education committee has been working on an admissions policy and teacher hiring policy, as well as Christian curriculum. We're very thankful for all the material that is available from our sister schools in B.C. and Alberta, from the Curriculum Development Centre and from C.S.I. We are working on integrating the Saskatchewan curriculum into the Christian curriculum materials.

The last project of the education committee was an enrollment survey. To date our pre-enrollment figure is 36 students for Grades K through 8 and we're looking forward to more. We have learned from other Christian schools, that once the Christian school is in existance, the enrollment figure will increase. Many people interested in the cause are taking a wait-and-see attitude.

We have always seen this endeavour as a venture in faith and we trust that the Lord will continue to bless our efforts.

Issues

Nederhood urges triple "P" evangelism

A report on the third annual Back to God Hour rally

Mary Quartel

What a great privilege it was to be able to attend the Third Annual Back to God Hour Rally in the beautiful St. George's Anglican Church in Guelph, Ontario, Saturday, November 13. It was an evening of praise and glory to God, as we sang together, and listened to the Ontario Christian Music Assembly of Toronto and Bowmanville, under the direction of Leendert Kooij with Andre Knevel at the organ.

Dr Joel Nederhood

The speaker for the evening was Dr. Joel Nederhood, a familiar voice to most of us. He was introduced as the radio and television minister of the Back to God Hour by Rev. Den Haan, Campus Minister of the University of Guelph.

In his topic "Changing our World," Dr. Nederhood reminded us how wonderful it is that we are the body of Christ. We are His hands, His feet, His arms. And if the world is going to be changed God uses His body, the people. God will use His church to usher in the new heaven and the new earth. The elect have to be gathered in. He also said, "I'm so glad I can speak as one who represents you. I believe God can change the world."

As text, Rev. Nederhood chose Romans 1:16 — "I am not ashamed of the gospel, because it has the power of God - for the salvation of everyone who believes: first the Jew, then the Gentile." He divided his topic into three points.

Pride: In the text, Paul says, "I am not ashamed of the gospel." We, too, can truly be proud when we believe the gospel, and when we can say, "God have mercy because I am a sinner." God can use us to change the world if we are proud of the gospel.

2. **Power.** We have experienced power here tonight, with everyone here we can bring praises to God. That's part of God's great power, singing praises to God. It's a power that can change the world. The greatest power is the power of the cross of Calvary. The cross can change people.

3. **People.** The Christian faith is reserved for all people of the world. It's a universal religion; there is no other universal religion outside of Jesus Christ. Every other religion consists of worship of the creature, instead of the creator. We as members of the Body of Christ (the people) have to take this glorious religion and take it to the end of the world. There is power in salvation for everyone who believes.

As the evening came to a close, we sang together with the choir, soloist, brass and organ, the beautiful song, "What a friend we have in Jesus." Even though the world around us looks dark, we believe God can change it. There is power in salvation for everyone who believes, until the last one, whom Christ has known from the foundation of the world, has heard the message. Hallelujah, what a Saviour!

In closing, everyone joined in saying, "Thank you, Lord."

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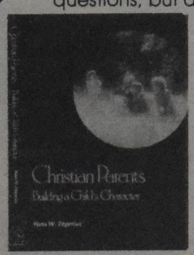

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Montreal harbour chaplain elected Back to God Hour board president

PALOS HEIGHTS, ILL. — Rev. Hans Uittenbosch, the Christian Reformed Church's Montreal Harbour chaplain, was recently elected president of The Back to God Hour Board during the broadcast organization's annual board meeting.

Other officers elected during the Oct. 14-16 meetings, held at the International Communications Center in Palos Heights, are: Ken Koeman, vice - president, Lynden, Wash.; Dr. Kenneth Bootsma, secretary, Bellflower, Calif.; and Jerry Hertel, treasurer, Holland, Mich.

Rev. Uittenbosch, a member of the First CRC of Montreal, has served as Harbour chaplain for nearly 18 years, beginning his ministry in 1965 on behalf of Classis Eastern Canada. Christian Reformed Home Missions supports the ministry with a grant-in-aid.

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Feature

"Give me a C sharp"

Wally van de Kleut

Amateur brass bands. They're a vanishing phenomenon. They take hard work and a commitment to making music that is both good and enjoyable.

For the past 26 years the *Christian Music Society "Concordia"* has attempted to do its part in seeking the musical enrichment of people's lives.

Back in 1956, six or seven Edmontonians got together to start a Christian brass band. Bob Veenstra, the Society's first President and President for the first 23 years, recalled how the band began.

"We had around $1100, but we needed another $1500 for the bare essentials - instruments and music and so on. So two of us went to see a certain Mr. Prins here in Edmonton to ask for a loan. He asked us why we wanted the money; we told him, and just like that he wrote out a cheque for the full amount.

"We paid off the loan as quickly as possible, but when it came to the last payment, Mr. Prins told us to forget about paying the interest. We're very thankful for that man's help."

In the 1950s the members of Concordia Band came primarily from Beverly CRC. Through the years the East End of Edmonton has remained the main source of new members, but now many members come from the Roman Catholic Church as well.

The RC composition of the band is due to both conductors, Romeo Ochoa and Ray McLellan, being music teachers in the separate school system. They've spread the word.

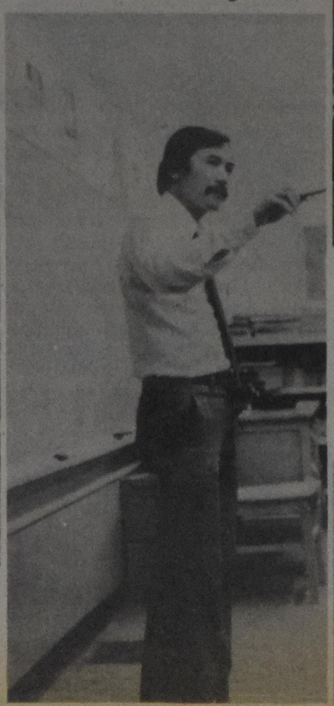
Said Tony Leenheer, President of the Society for the past 3 years and member for 25 years: "We pull Christian people from wherever we can. Keeping a good stable membership has been a constant struggle. People are very mobile these days.

"Also one needs to have music encouragement in the home and in the Christian schools to have a solid base for a Christian band," said Leenheer. "Let's face it: the Christian schools don't really have a band program compared to the public school system. If our schools had a more well-rounded music program there'd be more CRC students here." Leenheer emphasized, however, that such programs are starting to be developed.

The support of the Christian community is not entirely lacking. Leenheer stressed that "over the years people have donated money for instruments and other needs. Last year the community donated over $1200, and this really helps."

Concordia Band is a well-disciplined group. Every Thursday 50-55 people meet to play their various instruments: trumpets, trombones, soprano, alto and tenor saxophones, clarinets, baritone and alto horns, drums, tubas, and flutes. "We very much need two french horn players," added Leenheer.

The Juniors, divided this year into 14 advanced students and 7 beginners, come together at seven p.m., Ray McLellan takes the beginners,



and Romeo Ochoa the advanced, and for the next hour the Junior band members learn the fundamentals.

At eight Ochoa begins to fidget, pacing back and forth. He conducts the 30-35 Seniors - only 4 of whom are women - and they are not yet settled down to practice. Soon, however, Ochoa has everyone's attention. A particular score is chosen, the conductor raises his arms, drops them in an arc, and the music begins. Clear, in harmony, melancholic and powerful. It makes you wish you played.

Members generally agree that professional conducting is essential to a good band. "Good solid musical leadership is very important," said Veenstra. "A conductor needs to have feeling and the ability to get the best out of people. Romeo has been good for Concordia."

The band has a wide repertoire, appealing to a broad range of tastes. They play marches, "religious music", light classical and overtures. Pieces such as "Orpheus and the Underworld," "Bach Hymns," "Gaslight Gaities," "Poet and Peasant," and "Paris Angelicus" have been performed in church concerts twice a year, senior citizens' homes, malls, hospitals and extended care centres.

"We play very different kinds of music because you have to please both the band members and the audience," explained Leenheer. "I think a definite enjoyment for members lies in being able to bring beautiful music and a little joy to the elderly and the sick."

"Of course, being part of a band is a fine musical learning experience in itself. If you've had a hard day, it's uplifting to come to band practice and forget your troubles for a while. Then as you begin to play, and the music takes hold of you, the sheer joy of creating something beautiful makes you a little bit more whole."

The band is practising. Ochoa stops the playing with a dramatic wave of his arms. He points to the alto sax, and says, "Give me a C sharp." The sax responds and then, "No, no, sharper, a C sharp." The sax tries again, but Ochoa still isn't satisfied. Again and again the effort is made, and then mercifully, Ochoa moves on to the next member, making the same request.

It's hard work being part of a band. No doubt. But it's clear the musicians are enjoying themselves, and all the work is worth it.

Far left: Advanced Juniors; Immediate left: Romeo Ochoa; Above: Sizeable group of Seniors; Below: (left) Bob Veenstra, (right) Tony Leenheer

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Child evangelism fellowship

Margaret Griffioen

News

When Christian parents present their children for baptism, they promise to instruct their children as soon as they are able to understand, in the true and complete doctrine of sin.

Yet what about children from non-Christian homes? We send missionaries out to other nations to teach the gospel but often overlook the many unsaved children and families in our own communities.

A nineteenth-century writer, Charles Haden Sturgen, said that a child of seven could already understand the way of salvation. It was on this principle that in 1936 an organization was set up to reach children from non-church going families, called Child Evangelism Fellowship, (CEF). It came to Canada in 1943.

"The main difference between our evangelism approach and that of our groups is that rather then bringing the children to church and church clubs, we invite them to club meetings in Christian homes," said Ella Woodside, Ontario Provincial Director for CEF.

Clubs such as the CEF Five Day Clubs and Good News Clubs are held in these homes. They feature singing, gospel teaching, crafts and games.

Five Day Clubs are usually summer clubs held for one hour a day for a week, and Good News clubs are usually held one hour a week after school for half or all of the school year, reaching children five to twelve years of age.

"We do not ask children to raise their hands if they want to accept Jesus into their hearts. Instead we tell them to talk to us privately if they wish to let Him in," said Woodside.

There have been children who have found Christ after being involved with CEF. In Ontario this past summer about 20,500 children attended various CEF programs. Of these about 9,000 were from non-church backgrounds. About 980 made confessions of salvation.

"Many former CEF club members who found Christ have gone on to become church leaders and leaders in various CEF ministries," said Woodside.

CEF is not limited to Ontario. "We have clubs in most provinces and our national office is in Winnipeg," said Woodside. "We are found in 86 countries around the world."

Part of CEF outreach is to send missionaries to countries in Africa, the Middle East, South America and other parts of the world. "In some countries we are the only evangelical organization."

"All of our missionaries and club leaders are well-trained," continued Woodside. "Our missionaries have at least a Bible College diploma and receive about three months further training at our schools, preparing them to reach children who have not got religious background."

These schools are found in Missouri, Switzerland, Brazil, Argentina and one in the Middle East. Much of CEF material has also been translated into various languages and adapted for various cultures.

Another form of CEF outreach is the Tree House Club, a Canadian television program, aired Sunday mornings on various networks. "We are able to broadcast on networks because we do not ask for money on the air," explained Woodside. "We finance the show ourselves.

"It is also completely Canadian. It is made in Canada and features Canadian children." The show has puppetry, singing, moral and gospel teachings and just plain fun for children.

Although CEF has seen much success in these various ministries, there are those who object to some aspects of its ministry.

"We have to assure churches that we are not trying to start a new church," said Woodside. "When a child accepts Christ, we try to encourage him to attend a local church and/or to take a correspondence CEF course to further their gospel knowledge. This must all be done with the parents' permission. We realize a child's obligation is to his parents first."

Woodside also admits that sometimes parents will not allow their children to attend CEF clubs. "Some parents are not sure what we are. People are afraid of things they do not understand. Once they see that we are not a threat to the family, they often are happy to allow their children to attend the meetings." We even have cases where parents come to Christ through children who accepted the Lord after attending our clubs."

Not all churches agree with the Statement of Faith which all CEF leaders and missionaries must sign. Some of the articles are disputed by various denominations. The statement includes stating that the Bible is inerrant in the original form and that its teachings and authority are absolute, supreme and final.

It further states a belief in the Trinity, the creation of man and fall into sin by the first Adam, that Christ is the Son of God and His death our salvation, and the passing of our souls into heaven and the souls of the lost into misery until the final judgment.

According to Woodside there are a lot of Christian Reformed people involved in CEF especially in Listowel, Ottawa and Cornwall. She also said CEF is active in The Netherlands.

"We would like to see more churches as a whole congregation become involved in our ministry," said Woodside. "They would be able to better support their various members who are already involved."

Small talk

Lynn Miller

A funeral home is a good place to be for a Christian. This may be a somewhat rash statement, but I believe it to be true. Bereaved parents, widows and widowers might want to challenge me, although I think that many of them will recognize what I'm trying to say.

The other day I was advised not to count my age by years but by the friends I've made. Judging by that standard I'm getting on in decades! Consequently, I have shared much joy, but also sorrow. I have bent myself over tiny white coffins, looked down on faces frozen in premature death and on gnarled hands folded over a breathless chest. I have shed bitter tears with fathers and mothers bereft of a child and watched young wives grope about in the darkness of despair as they buried their beloved and found themselves as if naked in their sudden alone-ness.

How dare I say then that a funeral home is a good place to be?! Because I modified it when I added 'for a Christian'. For when Christians gather around a coffin there are smiles of hope among the tears and despair is never all-pervasive. There's the straightening of the shoulders, the surge of strength at crucial moments and a precious fellowship of faith. Nowhere, I believe, do Christians appreciate and cherish each other and their common ground more than in bereavement. I've been privileged to witness fine evidence of this.

I've watched normally reserved people weep and embrace together, I've heard them speak words of faith and firm confidence. I have seen young people reduced to tears and confusion at the death of a friend, yet respectful of each other's grief and looking for the answer of faith without embarrassment. I have been moved by very shaky and very powerful singing in a funeral service, I have been part of a hushed congregation as we prayed for courage to face the open grave and I have joined in the triumphant recital of the Apostle's Creed on a windy cemetery. All this makes me sure that it's true what I said, a funeral home is a good place to be for a Christian. Shared sorrow strengthens the bonds of faith and love.

What I'm not so sure of is what happens afterward. Life goes on and already upon return from the cemetery, when the fragrance of fresh coffee meets the mourners, there's a sense of relief, a feeling of having accomplished something very difficult and a turning of the face to the demands and comfort of everyday life. There's much equanimity to be derived from securely ordened days and weeks. Even the very next of kin of the deceased are affected by this desire for a return to what is called normal, only to discover that then the real struggle for composure starts.

There's the empty place at the table, the unruffled bed, a school bus which doesn't stop at the corner anymore and the urge to yell at the driver, a car which still holds that distinctive smell of a favourite perfume and a men's coat with a complained about missing button still missing. There are the days which hold a special memory of anniversary or graduation or birth and nobody remembers. The phone doesn't ring so often anymore and visits dwindle off. There's the occasional frown upon a display of sadness and even an impatient: "Haven't you put that behind you yet?!"

I have heard and read about programs to help bereaved people cope with their feelings and initially I was shocked to find that this was necessary. Later I realized that this age of individualism must have all but destroyed the fine trait of neighbourly concern. Still, I would hope that among us such an official effort isn't needed. A spontaneous fellowship of support should sprout up around every grieving person or family. Without a time limit for who are we to decide when the mourning is to stop? Nor should we avoid all reference to what happened. There's great comfort and release of anguish to be had from reminiscing on the times and life of a beloved dead person!

People who are dying have to face death. So do people who are living. A funeral home may be a good place to start. But let's not stop there! Life this side of death is short and its span is but trouble and sorrow according to Psalm 90 which in the same breath teaches us to pray for the satisfaction of God's unfailing love. It's this tension of faith which makes us tolerate the sound of falling dirt on a coffin for it implies a cross, a resurrection and all the glorious rest of it.

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Church

One hundred and twenty-five years: A gift from God

One hundred and twenty-five years old. That is quite an age. Actually we are much older. We are part of the church universal. Our history goes back to the time of the Reformation, to the time of the apostles and Jesus Himself, to the time of prophets and the rest of the Old Testament.

During the church service in which we reflected on our anniversary as a Christian Reformed Church we were reminded especially of our blessings. I preached on Isaiah 51 verses 1 to 3.

> *Listen to me, you who pursue righteousness and who seek the Lord: Look to the rock from which you were cut and to the quarry from which you were hewn; look to Abraham, your father, and to Sarah, who gave you birth. When I called him he was but one, and I blessed him and made him many. The Lord will surely comfort Zion and will look with compassion on all her ruins; he will make her deserts like Eden, her wastelands like the garden of the Lord. Joy and gladness will be found in her, thanksgiving and the sound of singing.* [*NIV*].

Ralph Koops

The church is like a big family. Not everything which happens in our families is appreciated by us. That does not mean, however, that we just desert our families. It is not healthy either to talk only about the bad things in your family. Zero in on the good.

A RICH HERITAGE

Just as in a family, so in the church there are both good things as well as the less pleasant. In this article, as I did in the 125th anniversary sermon, I want to stress the good.

The anniversary committee of the denomination adopted as a theme for the anniversary, "Precious Heritage, Promising Future." The 1981 Synod of the Christian Reformed Church had already indicated that "Such celebration will not be self-centred or self-laudatory, but God-centred and God-glorifying."

Our heritage is rich. The older I get the more appreciative I become of our Reformed heritage. The tradition going back to John Calvin and the Reformation and from there back to the apostles, Jesus Himself, and the prophets is extremely rich.

Our confessions are a wealth of biblical treasures. The more I get into the Heidelberg Catechism, for example, the more impressed I become with it. How biblical it is!

When I read the Canons of Dort, I come to only one conclusion, namely, that all the credit for my salvation goes to God.

For its size, our denomination does a lot financially. Christian Reformed people have learned to give. Often we are the envy of other churches.

Many people in our denomination are really committed to serving the Lord. Jesus Christ is first in their lives. They want to honor Him in their whole life.

We have many young people who really want to follow the Lord Jesus Christ. Granted, there are also many others, but why not thank God on occasion for many dedicated youth!

Much money is given for World Relief, as well as home and foreign missions.

The Back to God Hour brings a unique message addressing itself to the entire range of human existance. It boldly declares the Word of the Lord for life and shows the relevancy of the good news for the cultural endeavours too.

What a blessing in the area of Christian education. How great to be part of a denomination which has a vision to support Christian education at every level including college and university. Our denomination has a sense for the fact that it is the schools which set the course for a nation. How privileged to be part of a church which has that vision.

I see as a further blessing the development that, partly under the influence of postwar immigration, the Christian Reformed denomination encourages support for Christian organizations. The call to serve the Lord God does not stop at the church door or with the Sunday benediction. That call rings in every sphere of life and is responded to by many of our people on a personal as well as communal level.

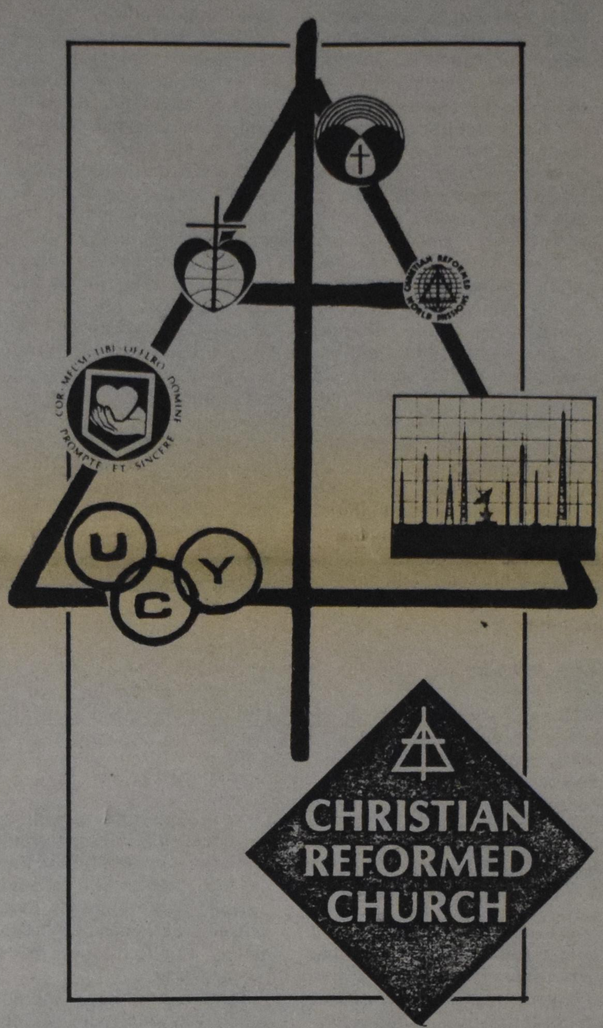
The size of the kingdom vision proclaimed by the Christian Reformed Church is not found anywhere else. Of that I am convinced! I become even more convinced of that through my contacts with colleagues of other traditions.

The Christian Reformed Church often gets criticized by others within the Reformed faith community. Others within the larger Reformed church community benefit greatly from our many thorough study reports. Since we are proliferous writers when it comes to reports, we also open the door for scrutiny by others.

Whenever I am in Grand Rapids for synod or otherwise, I am usually impressed by the gifts and talents our denomination has. At ministers institutes I have noticed that Christian Reformed speakers generally come with well-prepared speeches.

On our recent 125th anniversary Sunday I pleaded with our young people to stay with our denomination. It is a church which proclaims that big personal and covenantal message of a gracious and merciful God who started His great work of renewal in the Son of His love.

Do I have no concerns about our denomination? Or course I do. I pray that some issues among us will not divide us. My point in this article is to emphasize the positive. To me the church is like a big family. Who always talks about the bad things in his or her family?!



LOOKING AHEAD

What will the next so many years bring? The comforting expression that "we do not know what the future holds but we know who holds the future," can support us. We, also as Christian Reformed Church, and as a part of the body of Christ have his eversure promise that He is with us to the close of the age.

With respect to the future, I submit the following pastoral suggestions. By God's grace and with His help we ought to strive for and maintain:

1. Solid biblical preaching. Our preaching must be textual, not topical or moralistic, even though the biblical message has tremendous moral implications. Every sermon preached must be part of the message of the creation, fall and redemption story. Jesus Christ is to be at the centre of every sermon whether the text is from Genesis or Revelation.

2. Preaching has to be followed up by discipline. Discipline is like a medicine. When we come with medicine when the patient is almost dead we are too late. Discipline is to be administered pastorally.

3. Elders should read and be informed. Besides supervising the preaching they should help people develop a more biblical way of living. The more firmly grounded our elders are the less chance there will be of real difficulties. If difficulties do develop with a congregation, solid leadership can hopefully nip it in the bud.

4. Deacons should try to create a greater awareness of stewardship in the lives of God's people, not the least among the youth and elderly.

5. Smaller church family concepts within the larger congregations especially have to be developed. It is so easy to get lost in the crowd. If we have a lot of out-of-town young people joining us, let us have an additional elder or two so we do not lose such youths, but have regular contact with them.

6. In the catechism classes we have a golden opportunity to teach our youth the great teachings of the church and their implications for life.

7. We can work harder at getting more people involved. We have overworked minorities. Discovering dormant gifts in the congregations can help mobilize more people.

8. In outreach, not only by talking with people personally, but also through local newspapers and Cable television there are opportunities to communicate our message.

9. A distinctly Reformed perspective has to be maintained. If we lose that, we really lose the right of our separate existence as a denomination.

10. It is my hope that more and more people will begin to see the blessings of having Christian organizations. Sometimes I am afraid that the labour unrest in our country teaches us nothing and that we read what happens in Poland with blinders on. Apparently some Christian people cannot forgive Christian organizations for sins committed several years ago, yet we continue to confess the forgiveness of sins each Sunday.

11. I have always been grateful for the Canadian Council of Christian Reformed Churches and am presently privileged to serve on its' interim committee.

There are some questions about Council. Fine. Let's continue to try to iron out these differences and be grateful for Council. Thank God for a voice of the Christian Reformed Church in our country and let us keep that voice. Do not let our world become too small.

A GREAT FUTURE

Finally, fellow church members of a church I have really come to love and appreciate: The Christian Reformed Church is as strong as you are and as strong as I am. It is also as weak as we are.

The future for God's people is promising. The victory Christ obtained in His death and resurrection will be fully demonstrated on the day of His return. As members of one holy catholic church we pray with the church of all ages in her prayer of every age, "Come Lord Jesus, come quickly." And the great universal Church victorious "shall be the Church at rest."

Ralph Koops is pastor of the Grace Christian Reformed Church of Chatham, Ontario

Church

Jesus gives abundant life in Oshawa

Berta Hosmar

Keith touches the strings of his guitar and starts accompanying himself. The song he sings is unknown to me, but it describes the daughter of Jairis, who died and was made alive again by Jesus. Mary joins in the refrain: "If you just lay your hands on her I know that she will live." A few moments later Mary's husband, who has just come in, also joins in the singing and so do some other young people. "Jesus touched my shoulder And said when He looked at me."

Others just sit and listen or talk quietly. In a corner of the room a young man, all dressed up in a suit and tie, is making notes while reading the Bible. A middle-aged man, whom I recognize as John G., a counsellor, quietly sits down beside the Bible student and starts explaining a few verses.

I look around the room. The walls are freshly painted and walipapered, the linoleum on the floor is new, the furniture is old but comfortable with a few chesterfields, tables and chairs. Although the room is located on the second floor of an old downtown Oshawa, Ontario building, it's obvious that a lot of "elbow grease" has been used to make it attractive. Behind this fellowship room are a few smaller offices, all in the process of being made usable.

I am in "The Dove," a Drop-in Centre and Coffee House, mostly used by the younger generation. John Benschop of Port Perry, full-time volunteer of the Centre, tells me about his work which he and seven part-time volunteers started in June, 1981.

John is very frank about his personal life and is eager to share his experiences with others. He was a baptized member of the Hebron Christian Reformed Church of Whitby and as a teenager he attended church in the morning. But, as he says, "Even though I knew the Bible, my church's doctrine, my heart was not in it. I just went through the motions of serving God. On Sunday afternoon I would lead an entirely different life. I would spend it drinking with my friends, go to bars. I even tried drugs."

Yet, during all those years he had no real peace and he knew in his quiet moments that he was searching for the meaning of life. But he did not listen to the still, quiet voice in his heart. His goal was to become a millionaire before age thirty. He wanted to become successful and make a name for himself. John was a parts manager of a Canadian Tire store, but he also started to buy and sell properties. At the age of 23 he went into business for himself but promptly went bankrupt nine months later.

"My God was money," says John, but when he had lost his money and his dream of financial security had died, he hit a low point in his life.

A friend at work had found Christ through the ministry of 100 Huntley Street and John could notice a tremendous change in the man. John also knew that, although he had told others that he himself was a Christian, he did not act like one, and that he was not ready to meet Christ. Being the black sheep of the family, he could never believe that salvation was for him. Yet the yearning for peace and the restlessness was there.

Time for fellowship

One day his friend told him, "John, Jesus gave me a new life, but he also loves you. He loves you John, and wants to do the same for you." As his friend impressed upon him that Jesus loved him personally, John began to experience a feeling of such peace, that he knew at that instant, beyond a shadow of a doubt, that he had been forgiven and now belonged to the Lord. At that same moment he knew that he had to share this precious peace and bring as many people to the Lord as possible.

All this happened four and a half years ago. John spoke to Rev. Fred Bakker and did profession of faith in his Whitby home church. He then went to a Bible College in the USA and later joined an evangelist and witnessed and preached across Canada and the United States, a trip of 9,000 miles. Later, back in Oshawa, God showed him a need in that city, and he became a part of a street-ministry among kids with problems.

That's how the idea of a Drop-In Centre was born. John and seven others organized a meeting and an upstairs hall was rented. "The Dove," is a faith-ministry: no particular church or denomination supports it and the rent is $400 per month plus some utilities. Yet the gifts keep coming in, sometimes in large, sometimes in small amounts. The money is always there in time to pay the rent.

John and another person are full-time volunteers, the other counsellors come part-time. By living at home with his parents and by speaking in different churches and for different groups on weekends, John can keep his own expenses low. Gone is his dream of financial security, but, as he says, "If we believe, our security is in the Lord."

"What if you should marry and start a family?" I ask him, but his answer is prompt, "If that happens, the Lord will also provide."

John teaches three bible-study groups during the week, attended by approximately twenty people in each class. The counsellors go out on the street at night, except on Sunday night, in teams of two, hand out tracts and talk to people. Generally some fifteen to twenty people drop in every night. Sometimes on a Saturday night as many as seventy people may show up. Not all of the visitors are teenagers or adults who wrestle with problems like alcohol or drugs. Some visitors are church members who may come just for the fellowship and who may need a listening ear.

Keith plays the guitar

Carmella G., another counsellor, tells me about Mary, the young woman who joined in the singing. Mary is back with her husband again, after several years of separation. Mary has a mental problem, and she also suffers from epilepsy. When she first visited the Centre she frequently had seizures. But the counsellors have noticed a change in her; she seems to be more at peace. They have often prayed with her and her husband and the seizures come far less frequently now. I hear that the guitarplayer Keith has also had many problems, but has come a long way. He even composes his own songs.

John Benschop tells me that since June 1981, sixty persons have given their hearts to God, and he knows that out of those sixty at least thirty-five are now committed Christians. The counsellors give these new Christians a Bible and some literature and try to get them into their Bible study groups. Carmella has a Bible study group in her own home, attended by some thirty to forty people, and John G., the counsellor who assisted the young man in his Bible study, now lives with twelve persons in the "Pilgrim's Progress Community House," in town. These twelve people of various ages are all new Christians who have no place to go and who want to grow spiritually. John G. tells me, "We look at the 'Pilgrim's Progress Home' as a training centre, we try to iron out problems, we have Bible study and family discussions. Everybody shares in the housework and pays board, if able to do so, and all are committed Christians."

The atmosphere in "The Dove," is warm and friendly. I noticed that myself when I first visited the Centre. Carmella did not know why I came and we had never seen each other before, but the minute I entered she shook my hand, introduced herself, asked my name and served me coffee. I felt right at home. The counsellors have had several weird, and sometimes rather frightening experiences for all is not sunshine at the Centre. John Benschop told me about a man who came in from the street and obviously needed help. A counsellor began to pray with him, but immediately the man became violent and started to curse and scream and kick. It took several counsellors to subdue him, by pinning him to the floor, and only after thirty minutes of constant prayer did the man calm down.

John said, "The man was clearly possessed by an evil spirit. Our ministry is in the front-lines and we are attacking Satan's strongholds, the strongholds of booze and drugs and satan worship, and that is why we sometimes get these violent reactions." This particular man later invited Jesus into his life. He knew he needed help, but after counting the cost he felt he could not live up to his commitment, and after some time he became violent again to the point that he was disrupting the evenings at "The Dove." The counsellors finally had to usher him out of the door.

"We tell our visitors that Jesus gives abundant life, but the people themselves have to be willing to receive that gift," says John.

Another man drove through Oshawa in his truck and noticed the welcoming sign of "The Dove." He told the counsellors later that he had no choice; he was simply forced by some inner voice to park his truck and come upstairs. After a long talk with a counsellor he surrendered to Christ. John says, "This life is so fully satisfying, the joy you receive when someone receives Christ and has been snatched from hell through the power of the Holy Spirit, can hardly be expressed."

"Do you ever get people here who are so drunk that you can't handle them?" I ask. John grins. "If they can make it up this steep flight of stairs without falling, they aren't so bad that we can't sober them up with a cup of coffee." That makes sense to me.

John spoke to the Young Adult Group of our church not too long ago. Somebody spontaneously suggested to have a collection for "The Dove", when John was finished, and some of our Young People visit "The Dove" occasionally, to help out if necessary. In a city, the size of Oshawa, a drop-in centre like "The Dove", is clearly needed. And I, for one, am thankful it's there.

Berta Hosmar is a mother of four children and a part-time teacher of handicapped children. She and her husband live in Whitby, Ontario

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Issues

Project North supports native people

When the Council of Christian Reformed Churches in Canada, consisting of three representatives from each classis, met in 1981 it decided to delay a decision on whether or not to become members on various taskforces.

That "wait-and-see" decision was based on a lack of knowledge of what these organizations were all about.

Calvinist Contact decided to do an analysis of its own on the taskforces involved. Wilma Binnema VanderSchaaf reported a few months ago on Project Ploughshares, an organization dealing with nuclear disarmament.

This week she comes with a report on Project North, an interchurch body dedicated to native rights. The report is factual, conveying the history, purpose and structure of Project North.

Wilma Binnema VanderSchaaf

The plight of the native people of Canada was recognized by the ecumenical efforts of some of the "big" churches in 1969. In a Brief to the Senate Committee on Poverty, a coalition of churches identified four priority issues. One of these was the "united support of native people."

That support has since matured; become more complex, more ecumenical, and more related to the lifestyle of both the northern native and the southern white. It was in 1975 when the threat to native rights and even to their very livelihood was seen in the light of new interest in northern resources. This threat prompted the Anglican, Roman Catholic and United Churches to create Project North, the Inter-Church Project on Northern Development, in the fall of 1975.

Project North has two interrelated objectives:

1) To support the creative activities of Native people engaged in the struggle for justice in the North, particularly in the settlement and implementation of their land claims and aboriginal rights;

2) To challenge and mobilize Church constituencies in southern parts of Canada to become involved in creative action on the ethical issues of northern development.

What are the issues?

The basic underlying issue is justice. Considerations for one's neighbour, especially a more oppressed one, and one's belief in the purpose of government; these embrace the whole idea of justice. This can find its expression in relation to the native peoples of Canada in the following ways: 1) true development and self-determination of a people, 2) the healthy maturation of a nation with its many minorities, 3) communication and mutual support among different cultures, 4) responsible development of resources and 5) the relationship of our lifestyle to the lifestyle of the native.

Minority rights, or group rights that we in our tradition so valiantly fight for as well, applies to the right of the native culture. Furthermore, we can genuinely appreciate and affirm aspects of the native culture which are truly biblical: their view of land and belongings. But that's just a bonus.

Secondly, the idea of a pluralistic society can be supported. "The major argument for pluralism is that it is just: it accords the same freedom of personal and group choice to people of different beliefs and values" (Political Service Bulletin, Jan. 1982).

Finally, here is a people who have been wronged; our Christian reponse would be to redress that wrong and prevent future wrongs. In a broader context Christians wish to address the prevalent evils of society. Some of these are: economism, greed, and exploitation of the earth and the powerless. The struggle of the northern native exemplifies a struggle against these evils as well. There remains the need to be careful not to equate these struggles but to consistently call native, non-native, Christian and government to make choices for the well-being of and justice for all Canadians.

Project North sees itself as responding to socio-political realities in Canada in a Christ-like way. This is not without an ongoing struggle and it requires research, education and communication. Closer working relationships were established with support groups in the South. Churches and support groups developed a deeper awareness of the connection between the North and the South.

Project North presently employs three full-time persons: Karmel Taylor-McCullum, Bill Skidmore, and Mill Malavsky. The administrative committee is composed of representatives appointed by each of the sponsoring churches. Representatives on the Administrative Committee come from the following churches: Anglican, Presbyterian, Roman Catholic, United, Evangelical Lutheran, and Lutheran Church of America, as well as the Mennonite Central Committee and the Canadian Council of Churches.

Most of the research has been focussed on national policies related to aboriginal rights, native land claims, political and constitutional development, and policies pertaining to resource development, northern energy and mining projects and socio-economic impact studies.

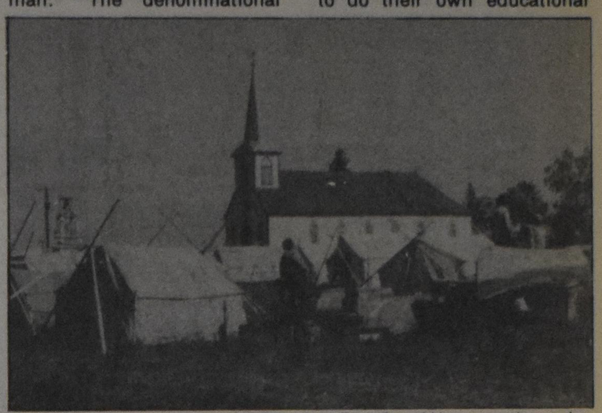
"A central task in the original conception of Project North was that of assisting northern native people in communicating the story of their struggle for justice to the Canadian public at large," according to a Project North newsletter. In addition to prepared information booklets, audio-visuals and many articles, interviews, and news stories, the project publishes the *Project North Newsletter* ten times a year.

The third component has been the task of increasing public awareness and action on the ethical issues of northern development. Conferences, events amongst Church groups and Christian communities, and special consultations between Church leaders and northern native leaders, and presentations to public inquiries make up the bulk of the education and action tasks.

Constituencies

In addition to the programs, there have been three primary constituencies in the work of Project North; 1) the northern native organizations, 2) the participating churches, and 3) the regional support groups.

"The churches have always been one of the primary constituencies in the work of Project North," says a spokesman. "The denominational representatives on the administrative committee have a particular responsibility to relate the work of Project North to the pastoral priorities and programs of their respective churches. To date, most of Project North's work in this area has been related to both the churches at the national level and the churches in the North."



Natives set up camp around church in Fort Good Hope, as they take part in the Dene National Assembly

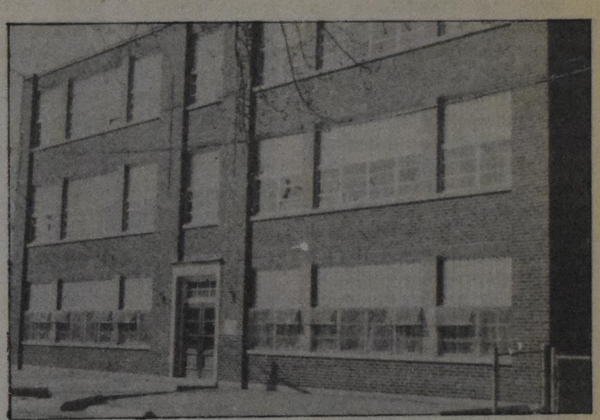
Much of the educational work is done by support groups and denominations. Addressing the question of the relationship of the church bodies to an interchurch project such as Project North, Karmel Taylor-McCullum stated that the work on the theological rationale for public statements has not been an important problem.

First of all, "we take direction from the churches," and churches are encouraged to work out their own statement on the issue based on scripture. This particular idea was affirmed by Bonnie Greene, who served on the Editorial Committee of the Project North newsletter, and who has had a fairly high degree of involvement in the project over the years. Greene stated that individual denominations "do not necessarily buy all the policies of a coalition; churches may take action based on their own established policy." The structure of an interchurch project ought to allow for that and, she added, churches are very much encouraged to do an individual statement.

Both Taylor-McCullum and Greene emphasized the need for churches or denominations to do their own educational work. The educational work would then fit into their own program and policy and would not overburden the mandate of the Project North staff.

Project North released an official document in April 1981 concerning some "Guidelines for Inviting Additional National Church Bodies for Membership in Project North." Its main points are in regard to the commitment of church representatives in terms of time, teamwork, goals and objectives, regular attendance of committee meetings, budget implications and readiness to work in cooperation with native organizations and participating churches.

Expectations for a common goal are real and practical. The Project feels it should not impose a theological rationale on the individual churches. That is the task of the churches themselves. It is expected that representatives come to the Project with their own scriptural base and motivation for being there. The work of the Project only demands an implementation of these values touching native and northern development.



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Sects and cults (17) Astrology (a)

Johan Tangelder

Sects and Cults

One of the strangest facts of our times is that astrology is being taken up seriously and semi-seriously by the most sophisticated and science oriented generation in history. Carroll Righter, one of the U.S.'s most famous astrologers, has his rooms crammed with photographs of his Hollywood stars clientele - Ronald Reagan included. When he was governor of California, Mr. Reagan was asked whether he used astrology to run California. He replied that he was no more interested in the subject than the average man.

1. Astrology's popularity

How interested is the average man? When I visited one of Canada's leading bookstores recently, I was surprised by the large display of titles on astrology. Any bookstore or market is likely to offer such works as Astrology for Everyday Living, Astrology Made Practical, Astrology Answers Your Questions, Your Character in the Stars and Astrology and Your Destiny. You can even buy the title How to Find Your Mate Through Astrology! Many people accept horoscope and astrological readings as a way of life. Dr. Kurt Koch has called this rage "the most widely spread superstition of our time."

Canada's Allen Spragget, former evangelist and religion editor of the Toronto Star, is now occupied as a promulgator of the Unexplained; ghosts, mysterious happenings and astrology. He claims that even huge companies are using astrology in their business decisions - "Boeing Aircraft and United Airlines - only they call it space-time forecasting." The manager at a research corporation near Boston has been quoted as saying: "I hired everyone building the computer by the zodiac signs under which they are born." But he was a Leo and was prejudiced. "I hired two Cancer men and they both ended up with ulcers."

In Great Britain, more than two-thirds of the adult population read their horoscope. In India, astrology always has had and still has a stranglehold on all of life. Many newspapers carry an astrological column. Of more than 1500 daily papers in the U.S., more than 1200 carry horoscopes. No other religion gets so much free newspaper and magazine publicity as astrology.

Carroll Righter claims that in 1904 we entered the Age of Aquarious. He has predicted that this "will be an age of joy, of science and accomplishment, focussed on the life of Christ." A writer named Richard Orrick wrote that in "March, 1948, the new golden epoch, the long-awaited Age of Aquarius began."

The rapid growth of astrology has been made possible by the apostacy of our times. It is a demonstration of spiritual decay. Kornelis H. Miskotte has pointed out that astrology is accompanied by the decline of our Western civilization and the falling away of so many from the Christian faith.

2. Astrology's appeal

For some astrology is an attempt to discover some order in the universe. The miraculous and the mysterious have been stripped from Christianity, leaving a spiritual void. Materialism has not satisfied the young born in the post war years of plenty. A Japanese astrologer said that young people get interested in astrology because "they've found the material things failing them, and they're trying to find their souls."

Our times are uncertain. Many are anxious about the future. What will happen to our civilization with the prospects of nuclear warfare or global starvation? Astrology functions for many as a guide and counsellor in the maze of our times. Multitudes don't know the way anymore. Predictive astrology generally tends to take hold in such times of confusion, anxiety and breakdown in traditional religious faith.

Astrology has a scientific appeal. It cannot come of course in its original pagan garb. It knocks at the door of the heart in the disguise of science. "Both astrology and astronomy use the same fundamental data ..." said the director of New York's Academy of Mystic Arts.

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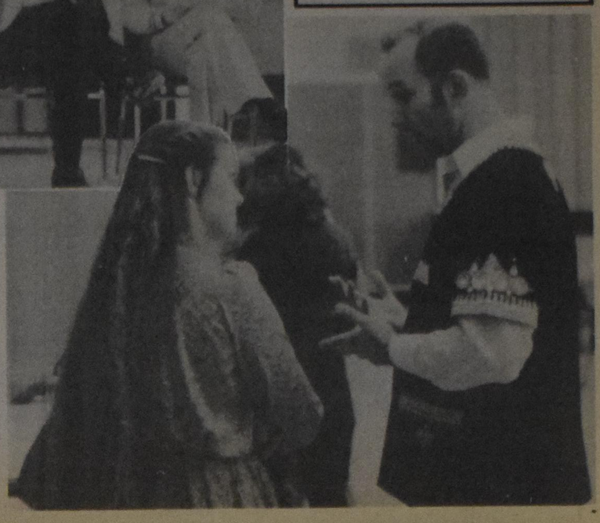
Edmonton hosts conference on liturgy and music

Wilma Binnema VanderSchaaf



Left: Panel members at the Liturgy and Music Conference. Below: Bert Polman follows up with more discussions

Third Christian Reformed Church in Edmonton hosted a well-planned conference on Liturgy and Music, on October 29 and 30.

"We are living in a time of great flux and change in the position of music in the Christian Reformed Church," said Henry Klumpenhouwer, workshop leader. "This is evident not only from conferences such as this one, concerned with a renewal of liturgy and music; but evident also from the emergence of copious local song booklets and the establishment of local liturgy and music committees. It can be argued that these phenomena arise partly out of a basic dissatisfaction with, and as a reaction to, the present position of music in our churches. More importantly, however, they attest to the tremendous potential energy that exists in the church: energy which must be focussed and made kinetic by a conference like this."

The conference content and dynamics encouraged pastors, organists and "lay" people to gain understanding of how music and liturgies work, and to work towards quality worship.

The conference began with an address by Dr. Bert Polman, professor of music at the Ontario Bible College in Toronto and member of the revision committee for the Psalter Hymnal. In his preliminary remarks on the topic of "History of Liturgy and Music in the Christian Reformed Church," he stated that "Liturgy ought not to be separated from life." Within the context of "acting justly, loving tenderly, and walking humbly with our God" we need to go about doing our liturgical efforts. The historical survey was delivered in an animated, humourous and gentle style. Moving from our Dutch bulbs (roots) being transplanted in North American soil to the present ecumenical flowering, the survey was factual, comprehensive, balanced and illustrated with stories.

The next morning, Dr. Polman followed up with a report on the Psalter Hymnal revision. He began with the statement, "We don't choose our grandparents." Accepting the parentage and heritage of our church music, psalm and hymn renditions, we can rejoice in their diversity and richness. St. Francis of Assissi, Martin Luther, Genevan Psalms; these all contribute to our present inventory of sound biblical, worshipful songs. Criteria for including new and old songs into the new psalter hymnal include such considerations as scriptural soundness, musical and lyrical balance, relevance to biblical themes, and understandable language. Dr. Polman reiterated a concern voiced by Synod around 1934, that Psalm singing would decline and is declining. The committee will be sensitive to this concern, as well.

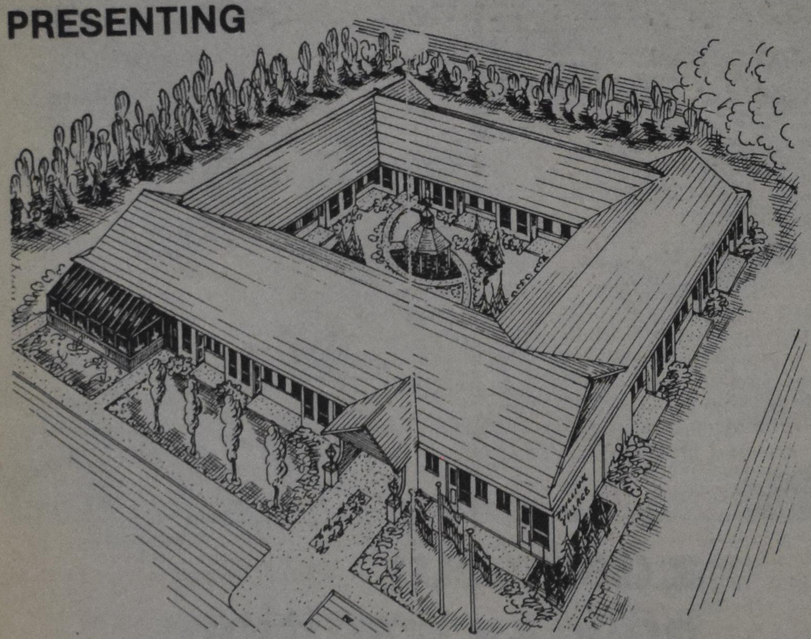
The workshop led by Henry Klumpenhouwer, a music student and composer, brought out many relevant questions. He said that what we learn about music comes for the most part outside of the church. We've associated our appreciation far too much with individual emotions and personal taste, "... stoked by the fires of subjectivism .. to an increasing reliance on mediocrity in music as a signal of its sincerity ... and to a mistrust of all that is schooled." "Artless liturgy is not an option for us." Church music must both be communal and worshipful. In contrast to innocuous shopping mall music it requires active listening.

The type of questions that arose out of this workshop and a panel, later on were: do liturgical decisions belong to the ministers or can they be shared with those among us who are trained or have expertise in the areas of music and liturgies? Must professional church musicians be paid? How can liturgical change be made without offence and misunderstanding? Where does the "lay" person learn more about liturgical value and appropriateness in worship? Is the church beginning to look at team work in ministry including, liturgy "experts," youth pastors, counsellors? What about rural churches?

Conferences like these need to be followed up by more discussion, practical implementation of the viable alternatives presented, and more workshops and conferences.

This conference itself was so enjoyable because it was far more than just theory. We tried new songs or new settings to old songs, new arrangements and new orders in liturgies. Rather than doing what "felt good" there was a consistent strive to attain quality and order. We need to work at the meditative aspect of worship and avoid the performance aspect. We need to remember the communal and celebrative qualities as well as Calvin's original intentions back there in Geneva.

PRESENTING



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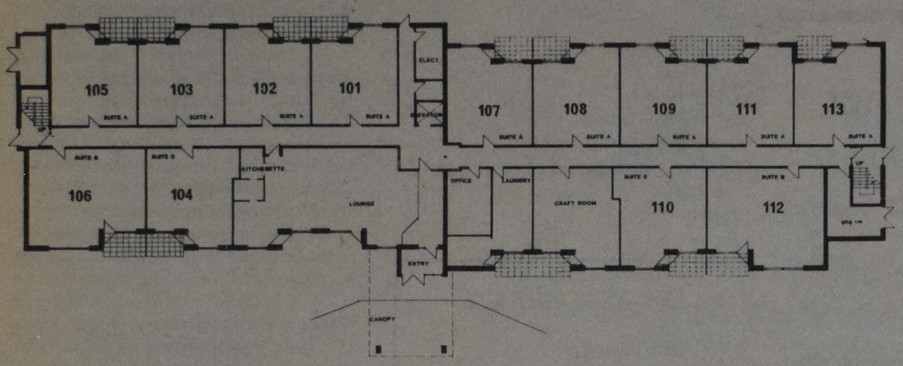
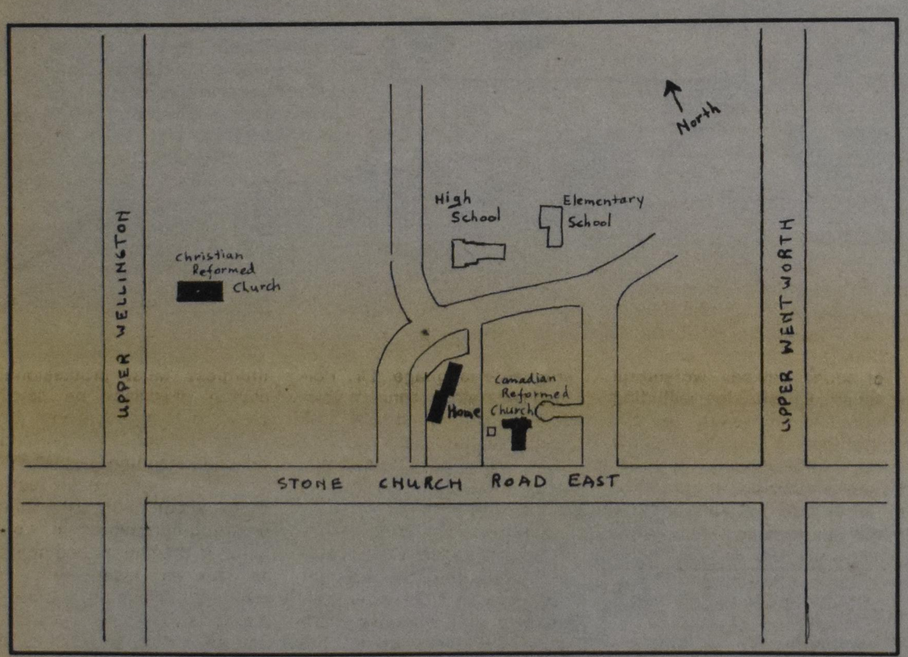
Community Report

A home for the aged in Hamilton



This is the ground floor plan of the two-story building. The second floor shows a similar design, except that the lounge, office, laundry and craftroom area contains 4 more living units



Cornell Feenstra

Almost a decade ago, the Canadian Reformed Churches of Hamilton, Smithville and Lincoln formed a society with the intention of working towards the establishment of "A Home for the Aged." At that time, no specific deadline was set as to when, where and how this Home would be built. However, as you can see from the sketch and plans, solutions have been found to these questions, as Ebenezer Villa carved its way through history.

The Villa, currently under construction and to be completed by, D.V., February 1983, is located on a choice lot at 337 Stone Church Road, East, between Upper Wellington and Upper Wentworth Streets in Hamilton, Ontario. As owners of the project, the Canadian Reformed Society for a Home for the Aged Inc., assumes the responsibility for the setting up and management of all its operations. An elected Board of Directors, who receive assistance from several standing committees, are all dedicated to the well being of future tenants. In order to successfully fulfill this pledge, we receive financial support from various levels of government and the society itself.

It is felt that this Christian Home for the Aged will be unique in more ways than one. The Home is located next to the Cornerstone Canadian Reformed Church and about 600 metres from the Mount Hamilton Christian Reformed Church on Upper Wellington. Needless to say many church activities could easily be attended. Public transportation is available on a limited basis and a large shopping mall is a short distance away.

The building itself has two stories. Twenty-three units will have one bedroom, five with two bedrooms and there will be two specially designed handicap units. An elevator, a large furnished lounge, a laundry room, an office, a craftsroom and a nurse-call system, are only a few of many items included in the Home and have been specially designed for the elderly.

Medical care can be easily obtained, even in the Dutch language. Speaking of Dutch, every Sunday a Dutch service will be provided in the Cornerstone Canadian Reformed Church. Rent structure is on a system which provides subsidy to the lower incomes.

In general, Ebenezer Villa hopes to provide an atmosphere in which God's covenant children, in the sunset of their lives, may serve Him better.

If you would like to receive a detailed brochure of the Home or have any further questions, feel free to contact anyone of the following board members:

M.A. Vandenbos: 679-6436; H.A. Bartels: 765-4965; H. VanLuik: 563-8168; G. VanWoudenberg: 563-7990; J. Schulenberg: 957-3939; B. Dekker: 386-6771; G. Gritter: 765-2985.

Or write to: Ebenezer Villa, Canadian Reformed Home for the Aged Inc., P.O. Box 6032, Station "F", Hamilton, ON L9C 5S2.

Cornell Feenstra is the secretary of the Co-ordinating Committee.

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Poetry

The poetry of Joe Veltman

This page is devoted to Joe Veltman, ordained minister of the Word of God and non-ordained manipulator of the words of man. He serves a Christian Reformed Church in Brooks, Alberta. We hope the reader will enjoy his poems, as well as his thoughts on being a poet-preacher.

Special feature by a poet-preacher

One of my books on writing sermons says that, just as some houses have elaborate entry ways and others the merest doorstep, so some sermons have elegant introductions, while with others you fall into the subject almost immediately. A "proper" introduction to this article eludes me, so a doorstep will have to do - and this is it. My subject: How being a preacher affects my poetry, and vice versa.

As I write my poetry, the preacher looks over my shoulder and influences the product in several ways. First and fundamental, I am a child of God, and with the eye of faith see the world, in Hopkins' words, as "changed with the grandeur of God."

I suppose it is also my theological training that leads me to see a correspondence between aspects of poetry and the incarnation of Jesus. The incarnation took two existing realities - divinity and humanity - and joined them into one hitherto unheard of being: Jesus Christ, the God-man, the Word become flesh.

Poetic devices such as similes, metaphors, and yes, puns, likewise bring together two different things, and join them into a new expression. I especially like puns because they are succinct, joyful surprises which in a word may give a new turn to the meaning of a poem and they remind me how the Word made flesh gave a new turn to the meaning of life.

A more practical influence of preaching on poetry is that I try more often now to write poems that are good for reading aloud. I find that many poems are not appropriate for liturgical use. Many good poems are too complex or do not read well, and many readable poems are weak in context. So I have tried to write good poems that have some drama, are pleasant to the ear, and are not too complicated to follow on a first reading.

It is also true that while I conduct worship services, my poetic alter - ego sits in the pew listening. So on occasion I read poems, giving them a distinct place in the service, much like choir anthems.

Sometimes poems are incorporated into sermons, and a few prayers have been poems. There are also stylistic influences. Most pronounced of these, I think, are attempts to make ideas concrete through the liberal use of examples, illustrations, and stories. More subtle is the adaptation of the style of sermons and services to the content of the message, and the inclusion in my speaking notes of specific phrases that I want to come off "just so."

No doubt there are other "non-poets" who have a poetic flavour to their ministry, but my point is that I perceive these to be poetic touches in the ministry of the gospel.

Finally, having both gifts in preaching and poetry has had some common effects on the practice of each. Both have come "down to earth" in the last years, bringing a common touch to the pulpit and a plainer sense to my poetry. There is more playfulness. Alliteration thrives just for the fun of it and rhymes happen rather than being planned. In the services, things that do not exactly "fit" or "work" in a formal liturgy, such as humour and unrelated special music, are allowed to live by grace.

I conclude by noting that the poet and the preacher share the same skin, serve the same Lord, and have a common purpose - to "declare the wonderful deeds of Him who called (us) out of darkness into His wonderful light" (1 Peter 2:9).

Beaver Dam

They dam
the trickling stream
branch by branch, hour by hour
gathering up its ponderous
power.

Dam Break

They leave
a trickle stream
out its built up urge,
till log, mud, pond give out in
a last
great surge.

The Motions of Grace

"Would you say
grace Grace??"

Eye lashes

"O, you do mean me --
no joking."

Eye lids

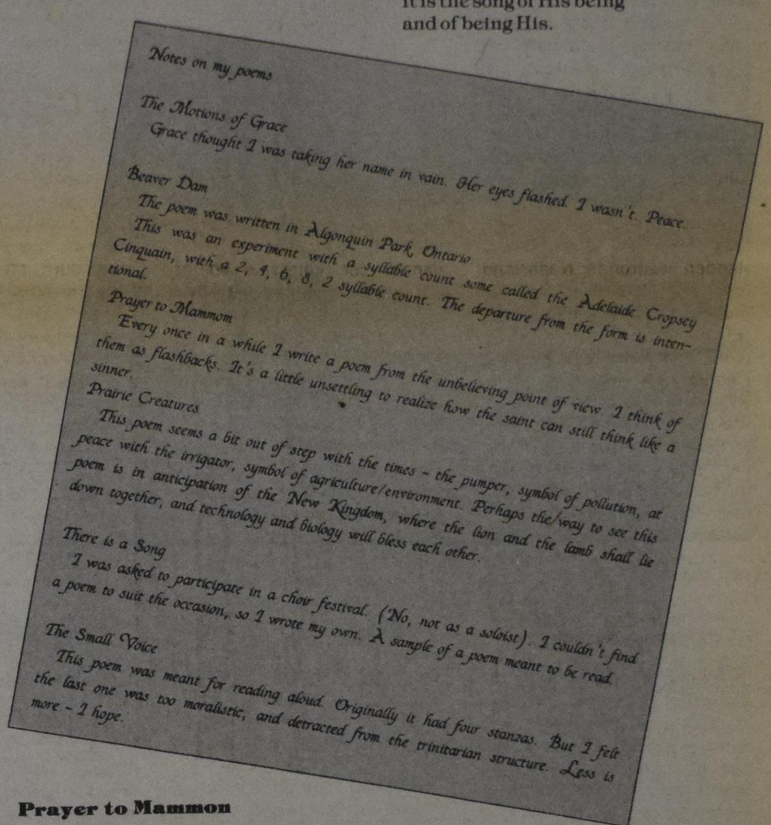
There is a Song

There is a song I love to sing,
and to my shame I sing it
better than the angels can.
This song cannot come
from the heart of heaven,
for from the sinner's heart alone
comes the song of the forgiven.

There is a song I love to sing,
but I do not sing it very well.
The angels sing it to perfection
in their service to the King:
they shout, I stutter;
they soar; I flutter.
Only on wings of resurrection
shall I really learn the graceful part
of perfect harmony with the Father's
will.

There is a song I need not sing.
It is His magnum opus,
beyond all mortal scale,
and thanks be to God,
it is the song he sings for me --
it is the finished work on the cross
composed in Jesus blood.

There is a song I love to sing,
but glory to His name,
It is not I, but Christ
who sings in me;
it is the song He lives in us,
it is the Song that He is
it is the song of His being
and of being His.



Notes on my poems

The Motions of Grace
Grace thought I was taking her name in vain. Her eyes flashed. I wasn't. Peace.

Beaver Dam
The poem was written in Algonquin Park, Ontario.
This was an experiment with a syllabic count some called the Adelaide Cropsey Cinquain, with a 2, 4, 6, 8, 2 syllable count. The departure from the form is intentional.

Prayer to Mammom
Every once in a while I write a poem from the unbelieving point of view. I think of them as flashbacks. It's a little unsettling to realize how the saint can still think like a sinner.

Prairie Creatures
This poem seems a bit out of step with the times - the pumper, symbol of pollution, at peace with the irrigator, symbol of agriculture/environment. Perhaps the way to see this poem is in anticipation of the New Kingdom, where the lion and the lamb shall lie down together, and technology and biology will bless each other.

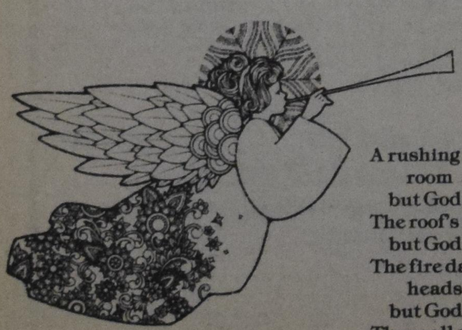
There is a Song
I was asked to participate in a choir festival. (No, not as a soloist). I couldn't find a poem to suit the occasion, so I wrote my own. A sample of a poem meant to be read.

The Small Voice
This poem was meant for reading aloud. Originally it had four stanzas. But I felt the last one was too moralistic, and detracted from the trinitarian structure. Less is more - I hope.

The Small Voice

A mighty storm rocked the mountains
but God was not in the wind.
A tremendous tremor shook the earth
but God was not in the earthquake.
A dazzling fire flashed forth
but God was not in the fire.
These all spoke of God's glory
but God was to be heard
In the still small voice
of Jehovah.

Bethlehem's hills echoed the herald
angels
but God was not in the chorus.
The shepherds shook in their terror
but God was not in their fear.
The sky showed a special star
but God was not in its glow.
These all spoke of God's presence
but God was to be found
In the still small voice
of Jesus.



A rushing wind roared through the
room
but God was not in the wind.
The roof's rafters creaked
but God was not in their unsettling.
The fire danced on the disciples'
heads
but God was not in the flames.
These all spoke of God's power
but God is to be known
In the still small voice
of the Spirit.

Prayer to Mammon

O my Mighty Mammon,
Millions be thy name!
May income come,
They will be gain
(except of course for competitors
and my greedy creditors).
Guide events in such a way
That I get richer day by day
Though others are distressed,
Grant my best interest,
And may all I hold dear
Turn the street to gold here.
Let me from others collect
That I may reduce my debt,
And lead The Economy not into
recession
But deliver me from inflation.
For mine is the riches,
And the power, and the luxury ...
Till death do us part.
Sold.

P.S. Should the market crash
Before I wake,
I bid thee Lord to cash
Me in, or I my life will take.

Prairie Creatures

The irrigator
(awkward first)
with its wheels on
crosswise to crawl
crabwise sideways

spreads its wingsprays,
gathering the sun
into coloured ribbons,
and opts to decorate
its prairie nest green.

The next section
over, the pumper
in its patch,
like a rocking horse,
drinks and looks,
drinks and looks,
nodding his benediction.

Dutch

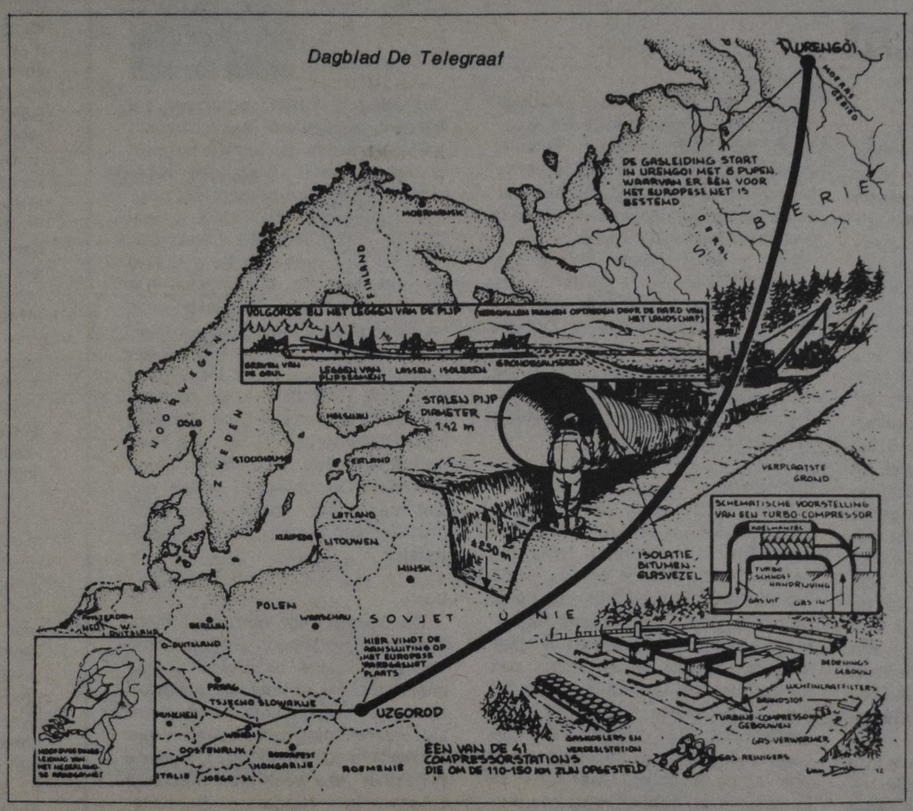
"De Pijp": Problemen onder weg

De Telegraaf - Pijpje leggen, niemand zeggen. Dat is zo ongeveer de houding van de directies van Nederlandse en andere Westeuropese bedrijven die volgens hun al afgesloten contract met de Sovjet-Unie een flink graantje kunnen meepikken van het nu zo omstreden f20 miljard omvattende pijpleidingcontract. Dat wil niet zeggen dat ze allemaal ook inderdaad het Amerikaanse embargo zullen ontduiken, maar wel dat ze in geen geval met naam en toenaam in de publiciteit willen.

Ongewild halen de grootste concerns desondanks constant de leidinggevende Amerikaanse en Westeuropese kranten en tijdschriften, omdat zij - vaak in opdracht van een nationale overheid - het embargo naast zich neerleggen en op tijd leveren. Op dit moment althans nog.

Dat de embargostrijd zulke ernstige vormen begint aan te nemen komt door de grote economische belangen die verschillende Westeuropese landen bij de uitvoering van het mammoetcontract hebben.

Want de Britten, de Fransen, de Italianen, West-Duitsland en Japan hebben ieder tussen de f2,5 en f5 miljard aan contracten in de wacht gesleept. Een aantal kleine landen, waaronder Nederland, doet nog altijd voor een paar honderd miljoen gulden mee. En welk bedrijf laat in een tijd van economische teruggang zomaar een streep door de rekening halen? Maar ze sidderen wel voor de moederbedrijven en de firma's in Amerika waarvoor ze in licentie produceren, omdat die zich op hun beurt ook weer genoodzaakt zien keihard op te treden. Giganten als Cooper Industries USA, General Electric USA en Dresser Industries



USA zijn beducht voor zware straffen van de Amerikaanse regering. Die straffen kunnen worden uitgedeeld in de vorm van boycot, kolossale boetes tot aan gevangenisstraffen van directieleden toe.

"Als ondernemer moet je optimistisch blijven," zegt een Nederlandse contractant. "Maar wat ons betreft kan het embargo er beter vandaag af dan morgen, want het is niet alleen een klap voor veel bedrijven maar het haalt bovendien niets uit. Het werkt eerder nog als een boemerang, want vandaag of morgen gooien de Russen hun kop in de wind en gaan ze de meest geavanceerde apparatuur zelf produceren."

Met de nuchterheid die technici eigen is, kijken de ingenieurs en constructietekenaars tegen het Pijplijnproject aan. Uiterlijk onverstoorbaar werken zij geobsedeerd door aan het grootste project dat zij ooit op de tekentafels hebben gehad.

Bij hun fascinerende werk vallen niet de woorden Amerika en Sovjet-Unie, maar de namen Urengoi en Uzgorod. De Pijp begint te "lopen" in Urengoi in het noordwesten van Siberie waar zich het grootste gasveld ter wereld bevindt en eindigt na 4465 kilometer op het vijflandenpunt Rusland-Roemenie-Hongarije-Tsjechoslowakije-Polen bij Uzgorod.

"Eindigt" wil zeggen dat De Gaspijp daar aansluit op het bestaande Europese buizennet. Maar vanaf begin 1984 zal het Siberische gas nog eens zo'n 1000 kilometer verder gestuwd worden naar West-Europa.

Onderweg zullen 41 compressiestations het gas met een voorlopig constante druk van 75 atmosfeer over eenzevende deel van de aardomtrek jagen.

De constructie van De Pijp is een technisch meesterwerk waarbij vooral de "kunstwerken" een kolfje naar de hand zijn van de Westeuropese ingenieurs die straks hun tekentafels in comfortable gebouwen zullen verwisselen voor inspectie in het veld, bij temperaturen rond de 35 graden Celsius onder nul.

Een hels karwei is vooral het eerste 150 kilometer lange traject vanaf het gasveld Urengoi. De bodem raakt daar geen uur per jaar ontdooid en daarom moet er voor De Pijp een geul worden uitgehakt in plaats van uitgegraven.

Nog grotere uitdagingen voor de technici zijn de trajecten van 700 kilometer door moerasgebied en 545 kilometer door het grillige hooggebergte van de Oeral en de Karpaten. "Gewoon foefjes" noemt een Westduitse ingenieur het "duiken" van De Pijp onder de grote Russische riveren Ob, Kama, Don, Dnjepr, Djnester en Wolga. Waarschijnlijk juist vandaag zal bij de stad Swenigowo het karwei onder de daar 2 ½ kilometer brede Wolga geklaard worden.

Het project loopt ondanks de politieke verwikkelingen, althans wat het aanleggen van de buis betreft, op schema en de obstakels van 26 rivieren en 620 kleinere stromen, bergbeken en meertjes worden - na een traag begin - nu volgens de uitgekiende data een voor een genomen. Ook zal men extra de diepte in moeten bij de kruising van 417 wegen en spoorlijnen.

"Maar helemaal bovenin bij Urengoi krijgen we de moeilijkste klussen, want dat zijn de koudste," zegt een 49 jarige Nederlandse ingenieur, die over enige tijd voor project-coordinatie naar Moskou gaat. "Ik heb mijn mutsje en

Vervolg op pagina 20

J. VanHarmelen

Gods vinger [4]

Verder moeten we voorzichtig zijn met dat aanwijzen van de 'vinger Gods' omdat we, als we eenmaal een bovennatuurlijk ingrijpen van God door de gewone orde der dingen heen aannemen, wij een gespletenheid hebben aanvaard in de wereldorde. Eigenlijk plaatsen we dan God in een tweeledige verhouding tot zijn schepping. Alsof God wel in de zogenaamde wonderlijke gebeurtenissen echt aanwezig zou zijn, en niet in de gewone, die wij met ons verstand wel zouden kunnen verklaren.

In het jaar 314 wilde de christelijke schrijver Lactantius bewijzen dat elke keizer die de christenen vervolgd had door Gods straffende gerechtigheid op een verschrikkelijke wijze aan zijn eind was gekomen. Hij sloeg echter de keizers tussen 96 en 249, van wie hij dit niet kon aantonen, over.

Wanneer wij dus erg voorzichtig moeten zijn met het aanwijzen van Gods vinger in de geschiedenis, kan de vraag opkomen: blijft er op deze wijze nog wel een christelijke visie op de geschiedenis over? Ligt er in de belijdenis van Gods voorzienigheid die over alle dingen gaat niet een gelijkschakelend element? Toch niet. Mits de verklaring der feiten in het geloof geschiedt.

Berkouwer zegt hiervan: "In het geloof kan de voorspoed als zegen worden verstaan en aanvaard, gelijk het geloof in de druk en de tegenspoed Gods hand ervaart, die leiden wil tot groter geloof en dieper leven uit de krachten van zijn koninkrijk. Alleen vanuit de verzoening door het bloed des kruises is het mogelijk concreet over Gods voorzienigheid te spreken zonder dat men vervalt in willekeurige interpretatie der geschiedenis."

En wanneer blijkt - evenals dat in het particuliere leven van de gelovige het geval kan zijn - dat deze verklaring van het geloof er naast geweest is? Wel, dan hebben we ons vergist. Het geloof gaat aan onjuiste duidingen niet te gronde. Het geloof weet dat, op een andere manier dan wij meenden te zien, het waar blijft dat dit alles diende "om te doen al wat uw hand en uw raad tevoren bepaald had dat geschieden zou" (Hand. 4:27; H. Berkhof).

Valt er bij dit zoeken naar de zin der historie (door Huizinga eens vergeleken als de worsteling met de engel) dan niets te aanschouwen? Blijft dan het gehele geschiedenisgebeuren een zaak van geloof? Toch niet. De Bijbel leert ons: dat de geschiedenis een begin en een doel heeft (1 Cor. 15:23-28) en dat in de geschiedenis Gods raad vervuld wordt, en dat het thema van de geschiedenis is de triomf en de komst van het Koninkrijk Gods, en dat in het middelpunt van de geschiedenis het kruis staat.

Al liggen beide machten, goede en kwade, zozeer ineengestrengeld, toch kunnen we iets ontwaren in de geschiedenis van positieve en negatieve tendenzen. Positief: de voortgang van het zendingswerk; alle voortgaande werk tot de bevrijding van de mens uit zonde en ongeloof, armoede, slavernij, onkunde en heerschappij der machten. Negatief: de massale afval in de christelijke landen: fascisme em communisme, antisemitisme en rassenstrijd (H. Berkhof).

Soms zien we dat de positieve krachten de negatieve overwinnen. We behoeven slechts de geschiedenis van de zending te lezen om duidelijk te zien dat het goede het kwade overwint. Waar eens kannibalen de eilanden bewoonden, vindt men nu inboorlingen die Christus belijden.

Toch blijkt het zoeken naar de zin der geschiedenis moeilijk. Er blijft daarin een goddelijk geheim, dat wij mensen nimmer ten volle zullen ontraadselen. Wij zijn al ver als we er diep van doordrongen zijn dat er temidden van alle verschijnselen geen enkele is, waaraan ons hart in die mate toebehoort als aan de civitas dei, de staat Gods, de grote en diepe gedachte van Augustinus' gelijknamige boek.

Enerzijds zullen we moeten vasthouden: er valt in de geschiedenis niets buiten Gods bestek. Anderzijds: veel gaat ons begrip te boven. Artikel 13 van de Nederlandse Geloofsbelijdenis (Belgic Confession) is ook nu nog zeer actueel. (wordt vervolgd).

Dutch

Persoverzicht

Binnenland

Het parlement rouwde het heengaan van Walter Dinsdale die voor 31 jaar zitting had. Er waren geruchten dat N.D.P.-lid Peter Ittiniar zou overlopen naar de Liberale Partij voor een zetel in het kabinet, hij zou dan belast worden met de uitvoering van de regeringspolitiek ten opzichte van het Noord-West Gebied. Het was weer een moeilijke week voor Clark die heel wat steken onder water moest inkasseren van zijn eigen partijgenoten. Daar was allereerts Brian Mulroney die hem wil opvolgen, en dan is er ook nog Peter Pocklington die door het land reist als evangelist van de vrije ekonomie, en die het presteert om Clark van socialistiese neigingen te beschuldigen. De partij heeft hem aangeraden om als de schoenmaker te doen, en bij zijn leest te blijven. Hij mag dan wel een goeie hockeyclub op poten hebben gezet, dat betekent nog niet dat wij hem met het roer van het staatsschip zouden vertrouwen.

Veel opspraak maakte ook de nieuwbenoemde kommissie die belast werd met de studie van nieuwe wegen voor het sociaal - ekonomies beleid. Een voormalige minister van financien werd benoemd als voorzitter. De meer cyniese karakters in de pers wezen er op dat op deze manier de politieke aspiraties van Donald MacDonald netjes op een dood spoor werden geparkeerd, iets wat hij zelf ten stelligste ontkende.

Ondanks het prijsbeleid van de oliemaatschappijen blijkt het toch uiterst moeilijk om de wet van vraag en aanbod volkomen te negeren. Op verschillende plaatsen dringt het benzine-overschot de prijzen naar beneden. De laagste prijzen worden betaald in Saskatchewan, maar dat is geen gevolg van gezonde konkurentie. Het komt omdat de provinciale regering de belasting daar heeft verlaagd. Het gevolg daarvan is dat de provincie-kas nu al met een tekort van tweehonderd miljoen dollars te kampen heeft. En waar moet dat geld vandaan komen, denkt U? Of je 't nu al aan de pomp betaald of aan het eind van het jaar in de belasting maakt ook al weer niet zoveel verschil vind ik.

Het overleg tussen Ottawa en Newfoundland over autoriteit in de olieontginning schiet ook niet erg op. En in Quebec wordt Ottawa beschuldigt van het torpederen van onze enigste Frans-sprekende luchtvaartmaatschappij. Ook dat geschil zal op de duur bijgelegd moeten worden.

Buitenland

President Reagan trok zijn Zondagse pakkie aan en deelde per T.V. mee dat hij alstublieft eventjes zes-en-twintig biljoen dollars wilde hebben voor de produktie van meer kernrakketten. De Rooms-Katholieke bisschoppen waren het daar niet mee eens, en stuurden een herderlijk schrijven rond waarin zij het Amerikaanse kernbeleid veroordeelden. Zij drongen aan op handhaving van het tegenwoordige peil van bewapening. Daar kan ik in komen. We hebben nu zo met elkaar de kapaciteit om elkaar zo'n tien keer te vermoorden. Ik lees de brief van de bisschoppen zo dat zij zeggen: een keer is ruimschoots voldoende. Het geld zou, zo denk ik, beter besteed zijn aan kankerbestrijding. Maar ja er zijn mensen die er anders over denken, dat weet ik. We zullen wel door blijven gaan om zwaarden uit ploegscharen te smeden. Dat is nu eenmaal des mensen geschiedenis om dwars tegen God's roepende liefde in te gaan.

In Italie heeft de politie een Bulgaar gearresteerd die medeplichtig zou zijn aan de aanslag op de Paus op het Sint Peitersplein. Het begint er op te lijken dat dat een komplot is geweest met wijde vertakkingen.

Er gaan geruchten dat de staat van beleg in Polen opgeheven zal worden. In Rusland laat kameraad Andropov duidelijk zien wie het heft in handen heeft. Mogelijke opposanten worden uit belangrijke posities verwijderd. In China is een nieuwe grondwet gepubpiceerd. Nou dat was niet zo'n lang proces als het hier te lande was. De partijbonzen deden dat tussen neus en lippen over een bakkie troost. Geen gezeur meet konsultatie en overleg. Het ging meer in de trant van: een, twee drie, klaar is Kees. De laatste sporen van Mao-afgoderij zijn verwijderd, en er was een definitieve stap naar meer eigen initiatief. De Chinezen willen ook wel eens wat anders dan hun grauwe uniformen en Fongersfietsjes.

Varia

De oproep voor dominees moppies is met verbazend enthousiasme van onze lezers beantwoord. Nog steeds moet ik er heel wat diskwalificeren omdat *Calvinist Contact* per slot van rekening een zekere reputatie heeft hoog te houden. De eerste prijs gaat deze week naar Mevrouw Ellens in Niagara-on-the-Lake. Haar bijdrage is alsvolgt:

Op de Katerberg
leerde Geisterfer
in een Geuzebroek
aan Jonker
de Kunzt
om een Appel
van een Pereboom
te plukken.

Knap he? Jammer genoeg stelt Mevrouw Ellens geen prijs op onze beloning: twee vaste plaatsen in onze tweede dienst en een zoen van de koster. In plaats daarvan denk ik er over om haar de notulen van onze volgende Classis vergadering te sturen. Gratis en voor niemendal! We houden ons voorbehouden voor verdere kontributies, maar eerwaarde lezers, wel even erom denken dat ze onder de Kerstboom geplaatst moeten kunnen worden.

Uit Nederland

☐ De palestijnse Bevrijdings Organisatie PLO gaat een kantoor openen in Den Haag. Het zal worden geleid door Abdul Rahman Alaoui, die nu verbonden is aan de PLO-vertegenwoordiging in de westduitse hoofdstad Bonn. Tot dusver trad de PLO-vertegenwoordiger in Belgie op als vertegenwoordiger in Nederland. Het PLO-kantoor in Den Haag is zuiver een informatie bureau en krijgt geen diplomatieke status. Het komt in hetzelfde gebouw als de vertegenwoordiging van de Arabische Liga. Israel betreurt de vestiging van een informatiekantoor van de Palestijnse Bevrijdings Organisatie PLO in Nederland, zo blijkt uit een verklaring van de israelische ambassde in Den Haag. Volgens Israel wordt de vrede door de opening van PLO-kantoren niet bevorderd gezien de activiteiten van die organisatie.

☐ Als de Markerwaard zou worden ingepolderd zoals de regeringsplannen dit beogen, waarbij wel de nadruk moet vallen op "als" want het aantal bezwaren tegen deze regeringsplannen zijn veelvuldig, maar als de Markerwaard wordt ingepolderd, dan zal de, dan ontstane, polder werkgelegenheid bieden aan 14 duizend mensen. Dit heeft de Rijksdienst voor de Ijsselmeer polders bekend gemaakt. Het doen ontstaan van de polder van 41 duizend hectaren met daarin een dorp, zal -tijdelijk uiteraard, werkgelegenheid bieden aan ten minste 45 duizend mensen. De getallen die de Rijksdienst hierbij hanteert zijn gebaseerd op de ervaringen opgedaan bij de aanleg en inrichting van de Noordoostpolder, en Oostelijk en Zuidelijk Flevoland.

Sinterklaas op televisie

Het meertalige televisiestation kanaal 47 in Toronto zal een speciaal Sinterklaas programma brengen op zaterdag 4 december a.s. van 9.30 - 10.30 p.m.

Het programma wordt bekostigd door de DUCA Community Credit Union in Toronto en de Holland Cheese Exporters Association en het zal worden gevolgd door het normale Hollandse programma.

"De Pijp": Problemen onder weg

Vervolg van pagina 19

m'n wantjes vast klaargelegd," voegt hij er lachend aan toe, "want ik zal van tijd tot tijd naar het eerste grote compressiestation bij Urengoi moeten. Het is maar goed dat wij allemaal zo warm lopen voor het werk, want daar heersen temperaturen van tussen de 60 en 65 graden onder nul."

Hij heeft al heel wat energie-klussen achter de rug, in Iran, Libie en Saoedi-Arabie, maar De Pijp van Urengoi naar Uzgorod is toch wel de uitdaging van zijn (technische) leven. Voor een consortium doet hij de project-coordinatie op het eerste traject van 2200 kilometer van De Pijp. "Wij zetten daar 22 van de in totaal 41 compressiestations neer. Het grootste, Station I, komt natuurlijk bovenop het gasveld van Urengoi te staan.

Daar komen vijf grote turbines in die ieder, inclusief de compressor dan, 84 ton wegen. Als het gas daar weggestuwd wordt, krijgt het meteen de druk mee van 75 atmosfeer, die we in principe onderweg kunnen aanhouden met drie turbines in de 40 resterende stations."

"Maar dat hoeven we niet te doen, want als het gas uit Siberie in Europa aankomt, zal de druk lager moeten zijn. De Pijp heeft een doorsnee van 142 centimeter en de bestaande buizen in Europa waardoor nu al Russisch gas stroomt, zijn veel dunner. Maar onderweg lost dat probleem zichzelf op, want voor de Russen is West-Europa wel Koning Klant, maar zelf hebben ze ook nog veel gas nodig. Daarom wordt De Pijp onderweg verschillende keren afgetapt waardoor uiteindelijk de druk keurig op het vereiste Europese niveau komt."

In het ingenieursbureau waar hij werkt, zwaait een landgenoot als projectmanager de scepter. En nog een Nederlander is weer verantwoordelijk voor het constructiegedeelte. Na "hun" traject van de eerste 2200 kilometer vanaf Urengoi, wordt het karwei overgenomen door het Italiaanse bedrijf Nuovo Pignone, onderdeel van het staatsenergiebedrijf ENI.

Een ander aspect van het werk van deze gespecialiseerde Nederlandse technici is het opleiden van Russen. "Het lassen van de buis beheersen ze goed, evenals het zogenaamde field-coaten; dat wil zeggen het onder alle buitenissige omstandigheden op het terrein aanbrengen van een isoleerlaag rondom De Pijp. Eerst wordt er gelast en daarna ontroest. Dan wordt er een hechtlaag aangebracht voor een mantel van bitumen met glasvezel aan de binnenkant. Dat gaat allemaal in stukken van 3 tot 4 kilometer. Maar ze hebben daar geen kaas gegeten van de gecompliceerde technieken in de compressiestations. We zullen ze trainen, zodat ze over enige tijd zelf alle 41 stations kunnen runnen."

De ravitaillering vinden de technici het enige echte probleem. In de afgelegen diepvries-gebieden van de Sovjet-Unie is meestal geen hoogwaardig en voor West-europeanen acceptabel voedsel te krijgen. Daarom zal men met een vloot van helikopters en andere vliegtuigen aanvullende etenswaren moeten transporteren.

Er zal nog heel wat water door de Wolga stromen voordat er gas naar West-Europa en harde valuta naar de Sovjet-Unie gaan.

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helpt u gaarne en gratis met het maken van uw testament, beschikkingen voor een spaarplan, of investering van eventuele gelden. De vertegenwoordiger van CSS is bereid om u thuis te bezoeken voor een vertrouwelijk gesprek, en is ook beschikbaar voor lezingen over het onderwerp van geld beheer.

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Calvinist Contact
99 Niagara St., St. Catharines
ON L2R 4L3, (416) 682-8311

THANKS

HEERSINK: We wish to express our heartfelt appreciation for the many congratulations received from relatives and friends all over Canada. A special thank-you to our children and the congregation of Lacombe I, who made our 25th wedding and ministerial anniversary days unforgettable. We thank the Lord for these many years together and for his abiding love.
Rev. and Mrs. G.J. Heersink,
Lacombe, Alta.

KOK: Mr. Albert R. Kok and family wish to convey their gratitude to their relatives, friends, and acquaintances for all the cards, visits, and words of comfort received at the passing away of their wife and mother. Your kindness and thoughtfulness was very much appreciated.
Lord's Day I.
R.R.#5, Simcoe, ON N3Y 4K4

BIRTHS

KLAMER: With gratitude to God, we, Don and Alice, are happy to announce the safe arrival of our second child, CLINTON MAYNARD, on October 28, 1982. A brother for Scott. Another grandchild for Arie and Carla Koornneef of Beamsville, and Martin and Dorothy Hart of Hudsonville, Mich.
314 Main St., E., Grimsby, ON L3M 1R2

MOSTERD: With thanks to God, we, Gerald and Alice, joyfully announce the birth of our first child, a daughter, JENNIFER SUZANNE, born November 4, 1982, in Oshawa, Ont. First grandchild for Aart and Sietske Mosterd, Fenelon Falls, Ont., and first granddaughter for Albert and Jenny Valkenburg, Clinton, Ont. First great-grandchild for Mr. J. Mosterd in Ermelo, Geld., and Mr. and Mrs. S. Nettinga in Buitenpost, Fries.
Box #640, Port Perry, ON L0B 1N0

VANDERHEIDE: Praise God for his covenant faithfulness! He has entrusted us, Fred and Joleen, with a precious daughter, SONYA GAYLE, born November 2, 1982; 4th grandchild for Mr. and Mrs. Frank Vanderheide of Chatham, Ont., and 16th for Mr. and Mrs. Bass Van Gilst of Oskaloosa, Iowa.
170 Ross Ave., Sarnia. ON N7T 1J7

VANDER WIER: With joy and thankfulness to God, the giver of all life, we are happy to announce the birth of our 5th child, a son, RICHARD WILLIAM, born on October 24, 1982. He is a little brother for Leona, Hugh, Gayle and Gerrit. Proud grandparents are Mr. and Mrs. George Vos and Mr. and Mrs. Uitze Vander Wier, all of Smithville. Happy parents: Adrian and Jane Vander Wier.
R.R.#2, Smithville, ON L0R 2A0

Best Wishes
to all newly
married couples.
from the C.C. staff

BIRTHS

WILPSTRA: We, Paul and Janet, give thanks to God for the precious gift of life, our son, PHILIP PAUL, born Sunday, November 7, 1982, weighing 6 lbs. 2 oz.; 8th grandchild for Mr. and Mrs. Harry Wierenga of Sarnia and 3rd grandson for Mr. and Mrs. Henry Wilpstra of Wyoming.
530 Erie St., Wyoming, ON N0N 1T0

MARRIAGES

deHAAN-KNIBBE: Mr. and Mrs. Sid deHaan and Mr. and Mrs. Edo Knibbe are pleased to announce the forthcoming marriage of their children, ALDA and HARRY. The ceremony will take place, D.V., on Saturday, January 22, 1983, at 3:00 p.m., in the Second Chr. Ref. Church of Edmonton, Alta. Rev. Jakob H. Kits officiating.
Future address: #2, 136 Scanlon, General Delivery, Bradford, ON L0G 1C0

POSTMA-BELDMAN: Mr. and Mrs. A. Postma, Varna, Ont., and Mr. and Mrs. W. Beldman, London, Ont., are pleased to announce the marriage of their children, JANET and RAY. The ceremony will take place, D.V., on Friday, December 10, 1982, at 7 o'clock in the Bethel Chr. Ref. Church, London, Ont. Rev. J. VanTil officiating.
Future address: 339 Spruce St., London, ON N5W 4N2

ANNIVERSARIES

On December 13, 1982, the Lord willing, our parents, grandparents, and great-grandparents,

SIDNEY and SYLVIA HIEMSTRA
(nee Kingma)

hope to celebrate their 50th Wedding Anniversary. May the Lord continue to keep them in his loving care.
Congratulations and love from:
Andrew & Sally Meima — Whitby, Ont.
Sylvia — Calgary, Alta.
Doreen & Ray Van Egmond; Bryan — Colborne, Ont.
Joyce & Stephen Verhoeff — Calgary, Alta.
Yvonne
Andy
Sharon
George & Patricia Hiemstra; Jennifer, Robert — Ajax, Ont.
Open house: Hebron Chr. Ref. Church, Whitby, Ont., on Saturday, December 11, 1982, from 2-5 o'clock p.m.
Best wishes only, please.
Home address: 666 Terrace Dr., Apt. #207, Oshawa, ON L1G 2Z2

Ymuiden, Holland — St. Catharines, Ont.
December 9

"Whoever listens to me will live in safety" (Proverbs 1:33a).
With thankfulness to the Lord and joy in our hearts, we hope to celebrate our parents' and grandparents' 45th Wedding Anniversary.

MARTIN and NEL LANGBROEK
(nee Kat)

We pray the Lord will continue to bless them and grant them many more years together.
Lots of love from their children and grandchildren.
Congratulations:
Alice & Jerry Gerritsen; Alan, April, Nancy, Melissa — Beamsville
Dick & Linda Langbroek; Darrick — St. Catharines
George & Joanne Langbroek; Diana, Martin — St. Catharines
Ann & Clement Bezemer; Katharine, William, Clement, Maria-Lynn — Grimsby
Open house in the Maranatha Chr. Ref. Church on Saturday, December 11, 1982, from 2 to 4 p.m.
Home address: 6 Kerwin Gate, St. Catharines, Ont.

ANNIVERSARIES

1957 — 1982

With joy and thankfulness to God, we hope to celebrate, the Lord willing, on December 13, 1982, the 25th Wedding Anniversary of our parents,

JACK and ANNE HUITEMA
(nee Veldhuis)

We pray that God will continue to bless and keep them in his care.
Their thankful children:
Harold & Karen
Roger
Michael
Ingrid & Jim
Open house: Saturday, December 18, from 2-5 p.m. to be held at the Holly Community Centre.
Home address: 809 Essa Rd., R.R.#5, Barrie, ON L4M 4S7

On December 7, 1982, the Lord willing, our parents,

JOHN and SYLVIA JANSEN
(nee Visser)

hope to celebrate their 25th Wedding Anniversary.
There will be an open house on December 4, at their residence for this purpose.
May the Lord continue to bless you and keep you in the years to come as he has for your past 25 years together.
Love from your family:
Ingrid
Mary Ann
Henny
Ann
Jim
Home address: 11011 Bayview Ave., Richmond Hill, Ont.

1922 — 1982
December 14

With humble thanksgiving to our Lord for the many blessings we have received as a family, we announce the 60th Wedding Anniversary, on December 14, 1982, of our parents, grandparents and great-grandparents,

HARRY and GERTRUDE
VAN ROOYEN
(nee Andriessen)

We are grateful to God for allowing us to have Mom and Dad with us for so many years and pray that he will continue to bless and care for them.
Henk & Fya Van Rooyen — Vleuten, The Netherlands
Trudy & Alvin Smith — St. Catharines, Ont.
Elly & Mick De Rooy — St. Catharines, Ont.
John & Ena Van Rooyen — St. Catharines, Ont.
Adrian & Lynne Van Rooyen — Aticokam, Ont.
19 grandchildren and 6 great-grandchildren.
No visitors please.
Home address: 2 White St., Apt. #206, St. Catharines, ON L2N 1Z2

1957 — 1982

"No good thing does the Lord withhold from those who walk uprightly" (Psalm 84:11b).
With joy and thanksgiving to God, we, the children of,

ADRIAAN and NEL VANVLIET
(nee Mooy)

are happy to announce their 25th Wedding Anniversary on December 20, 1982.
It is our wish that the Lord grant them many more years together and that he may continue to bless them.
Congratulations, Mom and Dad.
With all our love:
Rob & Fran
Diane
Sheila
Freda
Open house will be held on December 18, 1982, from 3-5 p.m., at the Second Chr. Ref. Church, 265 Albion Rd., Rexdale, Ont.
Home address: 40 Shendale Dr., Rexdale, ON M9W 2B5

Share the news, happy or sad, with the C.C. family.

ANNIVERSARIES

Zwartebroek — Tara
1932 — 1982
December 11

With thankfulness to God, we joyfully announce the 50th Wedding Anniversary of our parents and grandparents,

EVERT and RIKJE
VAN SLIGTENHORST
(nee Jonker)

"For I, the Lord, your God, hold your right hand; it is I who says to you, 'Fear not, I will help you'" (Isaiah 41:13).
May God continue to bless them and keep them in his care.
Congratulations and much love from your children and grandchildren:
Gilbert & Margo Van Sligtenhorst — Courtright, Ont.
Bart & Pat Van Sligtenhorst — Tara, Ont.
Gerrit & Ruth Van Sligtenhorst — Tara, Ont.
Geraldine & Hank Both — Smithville, Ont.
Dirk & Elly Evans — Dearborn Heights, Mich.
Jeanette Sigtema — Grand Rapids, Mich.
Kerry & Jeff Hilverda — Kelowna, BC
Evert & Joan Van Sligtenhorst — Zurich, Ont.
Abe & Lynn Van Sligtenhorst — Elizabeth, Illinois
Rich & Jennifer Van Sligtenhorst — Tara, Ont.
and 33 grandchildren.
Open house: 2-5, on Saturday, December 11, 1982.
Home address: R.R.#2, Tara, ON N0H 2N0

1937 — 1982
December 9

It is with thanksgiving to our faithful God that we hope to celebrate the 45th Wedding Anniversary of our aunt and uncle,

GERRIT and BERTHA
VANDER MAAS

May the Lord continue to bless them as they travel life's path together.
Son: John VanderMaas and granddaughter Angie.
Brother: Jacob VanderMaas.
Nieces and nephews:
Loiue & Vena VanderMaas — England
Bob & Ina VanderMaas — Edmonton
June & Jack Smith — Edmonton
Rita & Harry Williamson — Edmonton
Jenny & Bill Hofstede — Edmonton
Nelly & Walter Eyk — Calgary
Willy & Cor Abma — Leduc
Home address: 7804-156 St., Edmonton, AB T5R 1X7

Hamilton — Strathroy
1957 — 1982
December 13

With joy and thankfulness to our faithful God, we will celebrate the 25th Wedding Anniversary of our parents,

MIKE and ANN WYNANDS

We pray that the Lord will continue to bless them with many more happy years together.
Love and congratulations from:
Rob & Rose — London
Henry & Mariette — Calvin College, Grand Rapids, Mich.
Rich — at home
Open house will be on December 11, 1982, from 2-4 p.m., in the Westmount Church, Drury Lane, Strathroy, Ont.
Home address: 575 Dewan St., Strathroy, ON N7G 3C6

OBITUARIES

The Bible Study Club of the Chr. Ref. Church of Duncan, BC, express their love and sympathy to Mr. M. Jansma and family with the passing away of their beloved wife, mother and grandmother,

BOUKJE JANSMA

on November 3, 1982.
May the Lord bless you and comfort you in your sorrow.
Psalm 89.
De Hollandse Bible Club,
Duncan, BC

OBITUARIES

After a short illness, on Tuesday, November 23, 1982, the Lord, in his wisdom, called home,

JACOBUS PIETER BERKEL
at the age of 53.
Beloved husband of Maria Berkel (nee Voskamp).
Son of: Pieter and Nel Berkel — Bleiswyk, The Neth.
Son-in-law of: Jan Voskamp and the late Mrs. Voskamp — Grimsby, Ont.
Brother and brother-in-law of:
Piet & Nel Berkel — Bleiswyk, The Neth.
Art & Edith Berkel — Simcoe, Ont.
Corrine & Geo. Newell — Burlington, Ont.
Rita & Pete Harmsen — Brantford, Ont.
Dick & Cora Berkel — Oostvoorne, The Neth.
Adrian & Joanne Berkel — Bleiswyk, The Neth.
Emma & Arie Huurman — Bergschenhoek, The Neth.
Annie & Wim Louwerse — Vianen, The Neth.
Nelma & Joop Lobee — Berkel, The Neth.
Ruud & Caroline Berkel — Wilsonville, Ont.
Susan & Peter VanderVelde — Burlington, Ont.
Simon Voskamp — Hamilton, Ont.
Arend & Jean Voskamp — Binbrook, Ont.
Nellie & John DeMik — Hamilton, Ont.
nieces and nephews.
Psalter Hymnal #373: 1 and 2
Funeral services were held on Friday, November 26, 1982, from the Immanuel Chr. Ref. Church, Simcoe, Ont.
Home address: R.R.#1, Wilsonville, ON N0E 1Z0

Suddenly, on Saturday, November 6, 1982, at the age of 54, the Lord took unto himself our beloved father and grandfather,

LODEWYK DE VRIES
Father of:
Linda & Gary Verkade — 57 Barnes Ave., Brantford
Peter — at home
Leo — at home
David — at home
Grandfather of: Geoffrey and Matthew.
Predeceased by our mother (Geertje) in August, 1982.
"For I am persuaded, that neither death nor life ... shall be able to separate us from the love of God ..." (Romans 8:38-39).
Home address: 16 Albemarle St., Brantford, ON N3S 4N2

PERSONAL

Kunt u ons helpen bij het opsporen van de volgende personen?
DE BOER, Cornelis, Laatstbekende adres: Ouddiemerlaan 176, Diemen Naar Canada vertrokken op: 5 juli 1963.
VAN KEEKEN, Johannes Albertus, geboren op 8 januari 1925.
POETSEMA, Daniel Nicolaas, geboren op 16 mei 1922 te Paree, Indonesie, Naar Canada vertrokken op 28 februari 1975.
TERWIJN, Christina Wilhelmina Johanna, geboren op 6 juni 1928 te Amsterdam, gescheiden van Janis Feldmanis. Laatstbekende adres in Canada: 3347A Bloor St. West, Toronto, Ontario. Naar Canada vertrokken op 4 mei 1979.
TERWIJN, Maria Henriette Jules, geboren op 15 februari 1930 te Amsterdam. Naar Canada vertrokken op 6 april 1951.
DE VRIES, Roelof, geboren op 17 maart 1949 te Vollenhove. Naar Canada vertrokken op 30 maart 1979.
DE WAARD, Pieter, geboren op 21 september 1918 te Rotterdam. Laatstbekende adres in Nederland: Willem Beijerstraat 5, te Arnhem. Naar Canada vertrokken op 21 september 1959.
Netherlands Consulate General
One Dundas St. W.
Suite #2106, Box #2
Toronto, ON
M5G 1Z3
Tel: [416] 598-2520

Classified Advertising

PERSONAL

Single, christian woman, age 27, wishes to correspond with a single man, 27-34 years of age. Reply to Box #4732, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

TEACHERS

LUCKNOW: A **grade 1-3 teacher** is required for the Lucknow and District Christian School from March 1 - June 1, 1983. Please apply in writing or phone: H. Janssen, Principal, Box 550, Lucknow, ON N0G 2H0; phone: (519) 528-2016.

SASKATCHEWAN: The Saskatoon Society for Christian Education invites applications from experienced persons to fill challenging positions as **principal-teacher** and **teacher** in our new inter-denominational Christian School; grades K through 8, scheduled to open September, 1983.
Send applications to: Mrs. G. Hogeterp, 2325 Herman Ave., Saskatoon, Saskatchewan S7M 0N5; phone: (306) 652-4655.

PERSONAL

Sincere christian lady, no dependants, in late 40s would like to meet gentleman between 50-55 to share homelife and outdoor activities, such as gardening, hiking and cross country-skiing, preferably in Alberta. All letters will be answered and kept confidential. Write to Box #4733, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

ACCOMMODATION

HAMILTON: Room and board available in christian home; reasonable rate; close to bus route. Phone: (416) 648-1741.

TEACHERS

WOODSTOCK: We are inviting applications for a classroom teacher in the **primary division.** Training in special education will be a definite asset. Duties to commence January, 1983. Please send application and resume to: R. VanderPloeg, Principal, John Knox Christian School, 800 Juliana Dr., Woodstock, ON N4S 7W3; phone: (519) 539-1492.

High School Principal

Lambton Christian High School

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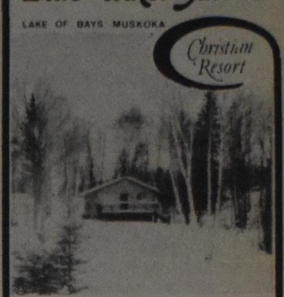

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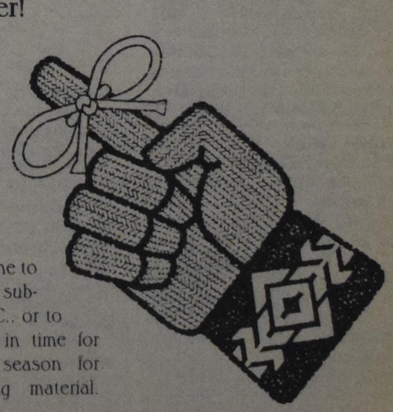
Remember!



Now is the time to become a subscriber to C.C., or to renew again in time for winter, the season for good reading material.

Events

Not the pen, but the head

I'd like to pen you some words of thanks, brother W. Van Wyngaarden of Hamilton for setting me straight. Really, it was not a slip of the pen that I let Tromp do what DeRuyter accomplished. It was a slip of the head. I knew better. Some years ago I met an English gentleman at Calvin College and he assured me that some English mothers, when they feel the need to threaten their obnoxious little ones, tell them that if they don't smarten up, they will call "De Rooder." That shows how much fear our famous admiral managed to instill in the hearts of our good friends, the English.

Thanks again, brother. Keep on reading critically.

William R. Rang

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Toward Sustainable Agriculture

Annual Convention & Banquet
CHRISTIAN FARMERS FEDERATION OF ONTARIO

Wednesday, December 8, 1982, D.V.
—— 10:00 a.m. - 4:00 p.m. Banquet: 6:00 p.m. ——

LOCATION: Peter Clark Hall, University Centre, University of Guelph, Guelph, Ontario.

CONVENTION SPEAKERS: Dr. Uko Zylstra, Faculty, Calvin College. "TOWARD SUSTAINABLE AGRICULTURE - Biblical, Ecological and Resource Perspectives."

Panel Discussion - "TOWARD SUSTAINABLE AGRICULTURE" Three panelists will address the theme and discuss the modern day farmer's dependence on high input costs and technology.

BANQUET SPEAKER: The Honourable Dennis Timbrell, Provincial Minister of Agriculture and Food.

MUSIC & SONG: Immanuel Singers - a vocal and instrumental group from the Harriston-Palmerston area will provide us with selections of music and song.

Convention fee: $12.50; Students: $3.00; Banquet fee: $12.50

For pre-registration call:

CFFO OFFICE, HARRISTON
at (519) 339-2921, evenings (519) 338-3214

DEADLINES: Monday at noon, December 6

LET'S PLAY CHESS

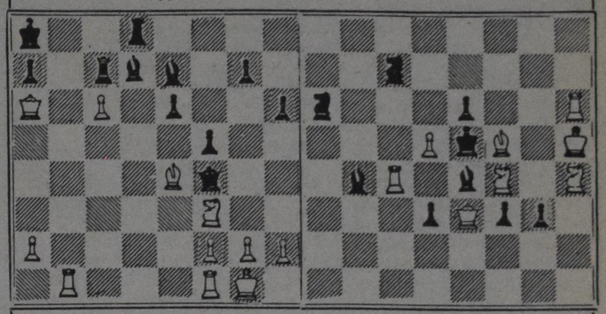
Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN DECEMBER

#940 #941

Game Position V.F. Rudenko, Russia, 1959

11 9



11 8

White to win 3 points 2-mover 2 pts.

Notes

1. Although White is on the attack in position #940, he does not have an easy time. Black has almost defended, successfully. Show how White can win. He will be able to obtain a Rook, at least.
2. Please give the key and threat, if any, for #941.
3. The deadlines will be given with next week's problems.

Calendar of events

Dec. 3	Friday at 8:00 p.m. Back to God Hour Rally in the Maranatha Chr. Ref. Church in Woodstock (Hwy. #59-401). Speaker: Rev. Jerry Vreeman.
Dec. 4	Saturday at 8:00 p.m. Back to God Hour Rally in the London District Chr. High School, 24 Braeside Ave., London. Speaker: Rev. Jerry Vreeman.
Dec. 2,3,4 & 9,10,11	Performance of "Soldiers of the Veld," a play about South Africa, written and performed by Tony Russell under the auspices of Ezekiel's Wheel. Place: 740 Bathurst St., Toronto (one block south of Bloor) at 8 p.m. Tickets at the door. (Tel. 466-0064).
Dec. 8	Christian Farmers Federation of Ontario Annual Convention & Banquet, University of Guelph, Peter Clark Hall. Theme: "Toward Sustainable Agriculture". Time: 10:00 a.m., banquet: 6:00 p.m. For pre-registration call C.F.F.O., Harriston, at (519) 338-2921, evenings, (519) 338-3214.
Dec. 11	Christian Choir and Organ concert by the 120 voice Christian mixed choir "Praise the Lord" and Brass Quintet of Toronto; Andre Knevel organist, Leendert Kooij director. Saturday at 8:15 p.m., in the Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines; admission at the door.
Dec. 12	Sunday, The Laudate Dominum Choir of Chatham will present **Handel's Messiah.** The concert will take place at Park St. United Church of Chatham beginning at 8:00 p.m. Everyone welcome. A free-will offering will be held.
Dec. 16	Combined Christmas presentation of Calvin Chr. School (Hamilton) and H.D.C.H. at Mohawk College, Hamilton; 7:30 p.m.
Dec. 18	Candlelight service with the Ambassader Male Chorus; First Chr. Ref. Church, Hamilton at 7 p.m.
Dec. 18	Christmas Concert in the Rehoboth Chr. Ref. Church, Scugog St. in Bowmanville. By the choirs and band of the Ontario Christian Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ.
Dec. 19	The Brampton Chr. Choral Society, "Praise the Lord" presents its Christmas program in the Second Chr. Ref. Church, Steeles W. and McLaughlin Rd. S., Brampton, at 8 p.m.
Dec. 22	Christmas Concert in the Willowdale United Church, behind the Northtown Plaza in Willowdale. By the choirs and brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ.

Evening of Reflections and Joy with Herman deJong, Salem Development Director will be held at the following places:

Dec. 7, Smithville Chr. Ref. Church at 8:00; Dec. 9, Ingersoll, CRC at 8:00; Dec. 13, Cambridge, Maranatha CRC at 8:00.

The Canadian Home Bible League: Van Polen Multi-Media presentations;

Dec. 5, Oshawa; Dec. 31, Guelph; Jan. 16, Burlington; Jan. 19, Stouffville; Jan. 23, Hamilton; Feb. 20, Galt; Feb. 27, Toronto; Mar. 6, Ottawa; Mar. 27, Willowdale.

CPJ 1982 Regional Annual Meetings:

Terrace: December 21, 1982. Contact Harry Kruisselbrink, (604) 847-3638.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Dec.3	Wed.Dec.1	Fri.Nov.26-10a.m.	Wed.Nov.24-noon
Fri.Dec.10	Wed.Dec.8	Fri.Dec.3-10a.m.	Wed.Dec.1-noon
Fri.Dec.17	Wed.Dec.15	Fri.Dec.10-10a.m.	Wed.Dec.8-noon

Books

Founders and Guardians

In the pages of this elegant book, the Fathers of Confederation, Governors General and Prime Ministers of Canada are brought vividly to life in Irma Coucill's evocative drawings and in the accompanying text.

The Fathers who came together at the conferences at Charlottetown, Quebec City and London to hammer out the constitutional terms that became the British North America Act deserve to be revered as the true Founders of Canada. Although they were known affectionately as the "Fathers of Confederation", very few people when pressed can name more than a handful of them. Here we can now appreciate these men, their lives and contribution to this great country.

Other men since 1867 have contributed greatly to the development and nurturing of this country. Our leaders have built well on the foundations laid down by the Fathers. Our Governors General and Prime Ministers have indeed been the Guardians of Canada.

Irma Coucill's portraits of these men bring back Canada's past with an immediacy which dry history textbooks cannot provide. This beautiful book is an excellent reference and an authoritative picture of our past by one of Canada's leading portrait artists.

OUTSTANDING CANADIANS: *Here is a collection of 74 portraits of the men who shaped our land politically, by a famous Canadian artist Irma Coucill whose work includes 230 portraits in the Hockey Hall of Fame, more than 100 portraits in the Aviation Hall of Fame, and another 25 in the Canadian Business Hall of Fame. The full-page pencil drawings in this book are each accompanied by a brief historical sketch so that in total it presents a rather unique way to page through Canadian history. Material in the book is divided into three sections: "Fathers of Confederation" in alphabetical order; "Governors General" in order of terms of office; and "Prime Ministers" in a similar order.* ***Founders & Guardians*** *may be of interest to those with an interest in art but also to those with an interest in Canadian history.* (***Founders and Guardians:*** *74 Portraits by Irma Coucill with Biographies, John Wiley & Sons, 1982; hc., 164 pp., $14.95. Harry A. de Vries).*

Canadian literature

The place of land in the Canadian experience

The New Land: Studies in a Literary Theme, Richard Chadbourne and Hallvard Dahlie, eds, published for The Calgary Institute for the Humanities by Wilfred Laurier University Press, 1978; pb., 160 pp. Dr. Leslie-Ann Hales, Edmonton, AB.

The ten papers in this book were originally presented at a workshop on the theme "The New Land" which was held at the University of Calgary in 1977. Not only teachers and students of Canadian literature, but also general readers with an interest in the history and literature of Canada will find these essays insightful, clearly argued, and original. As co-editor Richard Chadbourne notes in the Preface, the papers, chronologically and thematically, are wide-ranging, but the very spectrum of novelists and poets discussed by such authors as Rudy Wiebe, Clara Thomas, and Jack Warwick suggests both the complexity and the endurance of the theme of "the land" for Canadian writers.

Like the artists they discuss, the authors of these papers do not necessarily agree in their analyses of what the land has meant to poets and novelists. By the same token, it is clear that, from the Colonial period to the present day, the land and the response to life on the land by early immigrants and their descendents has been a source of profound interest for both English and French Canadian novelists and poets.

That writers' attitudes towards the land have altered with increased industrialization and urbanization is reflected in many of the essays; some have bemoaned the decline of agrarian society while others have been more sceptical that pioneer life was ever as ideal as some authors would have us believe. A recurrent fascination in writers as diverse as Nellie McClung, Margaret Laurence, Laura Goodman Salverson, Adele Wiseman, and Gabrielle Roy, has been the experience of European immigrants to Canada. Clara Thomas and Richard Chadbourne explore the treatment of immigrant experience by these authors, noting how the image of immigration and the search for roots in the new land has sometimes become a symbol for the human condition itself.

Ronald Sutherland's contribution is an intriguing essay which argues that there is an intimate connection between ideas about the land and attitudes towards identity, religion, and nationalism. Bringing his analysis to bear on the issue of Quebec separatist sentiment, Sutherland concludes his essay with the refreshingly hopeful belief that Quebec need not separate politically in order to preserve its cultural identity.

All of the papers in this collection are thoughtful and thought-provoking. It should be a welcome contribution to the interpretation of Canadian literature that these essays challenge rather than reinforce what have been, perhaps, dubious assumptions concerning the place of the land in the Canadian experience.

People

Personal accounts of MCC workers

Something Meaningful for God: The Stories of Some Who Served with MCC, The Mennonite Central Committee, Vol. 4, Cornelius J. Dyck ed., Herald Press, 1981; pb., 399 pp., $9.55. Reviewed by Jac. Geuzebroek, Port Perry, ON

Some time ago I reviewed the first three volumes about the Mennonite Central Committee and its excellent relief work in many places in the world, a work Mennonites learned from their own experiences over the years as Anabaptists driven from one place to another by the persecution of the Roman Catholics, Lutherans, Calvinists and later on in Russia by the Communists.

Here we find the stories about the work of many of their workers in the field of service. This book provides 15 interesting chapters on lives of self-sacrificing care for those in need in different parts of the world. We read about: Amman, Jordan, Russia, Paraquaq, Austria, Puerto Rico, Hong Kong, Burundi, Germany, Holland (right after the war), India, Bangladesh, and Brazil. They are, with still many others, places where the representatives of the MCC have been active in their different endeavours of mercy.

The material is all very personal so that all the workers reveal themselves clearly and intimately to those who read them; nothing of the vagueness that too often surrounds the work of the mission in word and deed in our Reformed circles.

It is an enriching experience for the reader to learn of the driving and personal power of faith that makes people go out among those who suffer both spiritually and physically. Highly recommended.

Sociology

Honesty in facing the end

Living with Death and Dying, Elisabeth Kübler-Ross, MacMillan; hc., 181 pp., $14.50. Reviewed by Jac. Geuzebroek, Port Perry, ON.

A third book of the well-known Dr. Kübler-Ross who single-handedly a few years ago forced the medical world to take an open and realistic look at death, as an experience to be dealt with and not neglected. "She has vanquished the conspiracy of silence that once shrouded the hospital's terminal wards ... (Time)."

This book deals specifically with the death of children. Is there in human life a more touching experience than the death of a vibrant youngster? It is "natural" that children bury their parents, "unnatural" when parents have to bury their children. The younger the children are, at the moment of death, the more the heart is torn to shreds when such a tragedy happens.

Dr. Kübler wrote this book (with others) in order to help parents, doctors, nurses, and actually all of us who come to face the reality of the dying child at one time or another.

Of special interest is the second part of this book, which acquaints the reader with "The use of drawings made at turbulant times in one's life." It shows how also children sometimes express their premonition and awareness of the terminal state of their desease.

Although I would love to see Dr. Kübler mention in her works the great and really only comfort in life and death, it is the more remarkable that we learn from her writings that also children acquire inner strength and composure when they have learned what it means to have faith: to be loved.

This book is a must for doctors, ministers, nurses, and actually, for everyone, because all of us at one time or another are forced to face the perplexity of the loss of a young one in one's own family, community or church.

Sociology

Help for foster parents

Raising Other People's Kids, Evelyn Felker, Eerdmans, 1981; pb., 164 pp., $6.50. Reviewed by Jane Ouwehand, Cobourg, ON.

This is a helpful, easy-to-read book written especially for step-parents, foster parents and adoptive parents. It is full of common sense advice and practical suggestions. Felker uses many incidents from her own family experience to illustrate her points. Her attitude of respect for the children and her warm Christian love are evident in every chapter.

Felker covers a wide variety of topics and situations in the book, from the first introduction of the child into the new home, to meeting the special problems that arise from time to time. In the last chapter she gives a list of organizations and self-help groups as resources for parents who have a special challenge on their hands, or those who feel they need more help.

No book can make it easy to raise other people's kids, but this book can help you to think more clearly about certain situations and can help you devise strategies to overcome problems. I recommend this book to those who are raising other people's kids.

Religion

Open line between Christian and Muslim

Islam and Christianity: A Muslim and a Christian in Dialogue, Badru D. Kateregga and David W. Shenk, Oxford, 1981; pb., 179 pp., $9.95. Rev. Johan D. Tangelder, Strathroy, ON

Newly built mosques can now also be seen across Canada because Islam is no longer a foreign, exotic religion. It is here to stay. And Muslims are doing their utmost to spread their faith. If you have Muslims as neighbours or co-workers, this book will benefit you. It provides an excellent opportunity for both Christians and Muslims to examine openly and frankly their basic differences.

This book is an attempt by a Muslim and a Christian to publish two books in one, with a difference that each responded to the witness of the other. The authors taught together in the Department of Philosophy and Religious Studies at Kenyatta University College, Kenya. Badru Kateregga, a Muslim, taught Islamic history and theology, and David Shenk, an evangelical Christian, taught Christian history and theology.

Each of the two parts of the book consists of 12 chapters. Each chapter includes a response from the one to whom the testimony of faith is being given, meaning that each of the 12 chapters on Islam is followed by a Christian response and the 12 chapters on Christianity are concluded with a Muslim response. In some cases, there is a further statement of clarification following the response.

Both authors write with honesty, clarity, tolerance and mutual respect with the result that the profound differences between Islam and Christianity are clearly stated.

Both authors claim to worship the same God, but is Allah the same as the God of the Bible? Jesus said that "God is spirit, and his worshippers must worship in spirit and in truth." The truth is the Christ, who said: "I am the way and the truth and the life. No one comes to the Father except through me."

Islam, on the other hand, clearly denies the Trinity: "God is only one without a partner or a son." It denies original sin saying that man is not sinful, only imperfect. Any concept of original sin, is very much contrary to the true teaching of Islam and since man is not a sinner, there is no need for the cross or redemption. "The Christian belief in the redemptive sacrificial death of Christ does not fit the Islamic view that man has always been fundamentally good, and that God loves and forgives those who obey his will." Salvation is by good works.

Muslims do not believe that Christ is superior to all other prophets. In fact, they say that Jesus prophesied the coming of Muhammed. For the Christian, the touchstone of all truth is still the Christ. Christ divides Muslims and Christians.

Since Muslim militancy has gained a certain prominence in the news due to the Iranian revolution, the Iranian-Iraq in war, and in the war in Afghanistan, one would have expected an explanation. Kateregga writes that peacefulness is one of the greatest values of Islam. "Muslims," he notes, "are commanded not to start any aggression, and not to submit to any aggression or oppression from their enemies." However, revenge seems permissible. The Muslim has "the right to forgive the offender, entrusting Allah with the results of his actions."

Kateregga doesn't offer any insights into the militant nature of Islam. Shenks overlooks it altogether. This is a shortcoming in this otherwise fine work.